THE PRINCIPLES OF THE *Christian Religion* EXPLAINED:

In a Brief

COMMENTARY

UPON THE

Church Catechism.

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LONDON,
Printed for Richard Sare, at *Grays-Inn* Gate in *Holborn*. 1699.

BIBLIOTHECA
LAMBETHANA

HS139 . W2

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THE PREFACE.

THE *Deſign of the following* Treatiſe *being to Inſtruct thoſe, who are yet to learn, in the* Principles *of their* Chriſtian Religion, *I ſhall not think it neceſſary to make any Apology for my Publiſhing of it. It is ſo proper a Part of our* Miniſterial Office, *not only to* Teach *theſe Things, but to Uſe our Utmoſt Endeavours, to Inculcate them upon the Minds of thoſe who are committed to our Charge; that we never more truly purſue the Buſineſs of our Calling, than when We are doing of it. And no One ought to make an* Excuſe *for doing that, the Neglect of which would Need an* Excuſe, *or rather would not admit of* Any.

It has pleased God, to whose Providence I desire in All Things to Submit my Self, to engage me in a Cure, in which 'tis next to Impossible, in the Ordinary Method of Teaching, to instruct All Those who belong to it. Neither will Our Churches *Receive Them; nor can I hope, by any* Private Application, *effectually to supply what I am sensible must be Wanting in our* Publick Ministration. *To make up the Defects of Both, I knew no way so Ready, as to compose a Short* Summary *of what is most Necessary for Every* Christian *to know; and to Order it in such Wise, that every One who pleases may partake of the Benefit of it. This I have done in the present* Treatise: *Which as it was design'd by me particularly for those of my* Own Parish, *for whose Instruction I am principally concern'd; so, to Them I must beg Leave, in a more Especial Manner, to Recommend the Use of it. I am not aware that there is any Thing in it Above the Capacity of the most* Ordinary Christian *to comprehend; who*

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will but duly Conſider what he Reads, and is not utterly a Stranger to the Principles *of his* Religion. *'Tis true, I have inſerted many Things into this, which are not wont to be handled in Other* Catechiſms: *As deſigning it not for* Children, (*for whom ſuch Treatiſes are commonly framed;*) *but for* Men *and* Women; *for ſuch as either have, or I am ſure Ought to have, already paſs'd the* Firſt Rudiments *of the* Goſpel *of* Chriſt. *But I have endeavour'd to expreſs my ſelf with ſo much Clearneſs, and Perſpicuity, that I hope All ſorts of Perſons may be able to profit by what I have done; and ſee, in a ſhort Compaſs, both what that Holy* Doctrine *which we profeſs is, and upon what* Grounds *we build our* Belief *of it.*

I have choſen to do this in the Form *of a* Catechiſm, *not only becauſe I look upon that to be the Plaineſt, and moſt Natural Way of Inſtruction; but becauſe it is certainly the Shorteſt, and moſt Eaſy to the Memory. And would but Parents take Care to teach their Children, at a Compe-*

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tent Age, to Anſwer *the* Queſtions *here propoſed; they might poſſibly, thereby, not only take a Good Method for the* Inſtruction *of Them in the Knowledge of that* Religion *into which they were* Baptized; *but might, at the ſame time, improve Themſelves too, in the Underſtanding of it.*

It has been the Wiſdom, as well as Piety, *of the* Church *of* England, *to make a Suitable Proviſion for the Inſtruction of all Sorts of Perſons in her Communion, in the Knowledge of their* Chriſtian Profeſſion. *In Order hereunto, ſhe has appointed* Catechetical Exerciſes *for Younger Perſons, as well as* Sermons *for thoſe of a Greater Age, and Underſtanding: And has Obliged* Maſters, *and* Parents, *no leſs to ſend their* Children, *and* Servants, *to the One, than to come Themſelves to the Other. How Others may judge of this Her Pious Care, I cannot tell: But, for my Own Part, I muſt freely profeſs, that I never think my Self employ'd to better Purpoſe, than when I am diſcharging* this Part *of my* Miniſtry. *And I am confi-*

dent,

dent, that would all ſorts of Perſons but duly attend upon theſe Inſtructions; *they would Reap a more ſubſtantial Benefit by them, than from thoſe Other Exerciſes which have, I know not how, ſo univerſally Crept into the Place of them. It being certain, that the only Way either judiciouſly to hear, or truly to profit by,* Sermons; *is to lay a Good Foundation for both, by a previous* Catechetical Inſtitution *in the* Principles *of* Religion: *And which, if Men have neglected when they were Young, the beſt way to Remedy that Defect, will be, not only to ſend their* Children, *but to come* Themſelves *alſo, to our Publick* Catechizings; *where not only the Ignorant may be Informed, but thoſe who are the Beſt Improved, may poſſibly meet with Somewhat, either to* Confirm *their* Faith, *or to* Direct *their* Practice.

I have divided the following Treatiſe *into* 52 Sections; *that ſo taking of one Every* Lord's Day, *the Whole may be Gone through* Once *in the* Year. *I have more or leſs Referr'd to* Scripture-Proofs,

for

for every Point that I have propoſed: And that not only to ſhew upon what Ground I build my Anſwers, *but moreover to accuſtom the* Pious Reader *to a better Acquaintance with thoſe* Holy Writings. *And I have purpoſely made the* Sections *very ſhort, that ſo He may not only Peruſe what I have written; but may be Encouraged thereby, at the ſame Time, diligently to compare it with, and examine it by, the Great* Rule *of our* Faith, The Word of God.

If by what I have done, I ſhall miniſter to the Improvement of any Good Chriſtians *in the* Knowledge *of their* Religion; *but eſpecially to Thoſe of my* Own Cure; *I ſhall think my Pains very happily beſtow'd. If not, yet at leaſt I ſhall have this Satisfaction, that I have done what in me lay to Supply their Neceſſities: And that it muſt be, in ſome Meaſure, their Own Faults, if they ſhall ſtill continue* Ignorant *of what was needful to have been Known by them, in Order to their Salvation.*

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THE PRINCIPLES OF THE Chriſtian Religion explain'd: IN A *BRIEF COMMENTARY* UPON THE Church-Catechiſm.

SECT. I.

Q. FRom whence is the Word *Catechiſm* derived?

A. From a Greek Word, which ſignifies to Teach by Word of Mouth: And therefore it has been uſed particularly to denote ſuch a kind of Inſtruction, as is made by way of *Queſtion* and *Anſwer*. Acts xxi. 21, 24. Luk. i. 4. Acts xviii. 25, 26.

Q. What is that you call your *Church-Catechiſm*?

A. It is a plain, and ſummary Inſtitution of the Principles of the Chriſtian Religion, ſet forth by Authority, and required to be learned of every Perſon, in order to his being Confirm'd by the Biſhop; and prepared both for the profitable Reading, and Hearing of God's

Word, and for the worthy Receiving of the Lord's Supper.

Q. What do you look upon to be the proper Subject of ſuch an Inſtitution?

Heb. v. 12. ---vi. 1, 2. *A.* It ought to comprehend all ſuch things as are generally neceſſary to be known of All Perſons, in order to their due ſerving of God here, and to their being ſaved hereafter.

Q. What are thoſe things which may be accounted thus neceſſary to be known by All Chriſtians?

Heb. viii. 8. &c. Gen. iii. 15. *A.* They may, in general, be reduced to theſe two Heads: *viz.* The Knowledge of the Goſpel-Covenant; that is to ſay, Of the Promiſes made by God to Mankind through our Lord Jeſus Chriſt, and of the Conditions upon which We may become Partakers of them. And, 2dly, Of the means which God has appointed whereby to convey his Grace to Us; and thereby both to aſſiſt, and confirm Us, in the diſcharge of our Duty to Him.

Q. What are the Promiſes which God has made to Mankind, through Jeſus Chriſt?

Heb. viii. 12. Luk. xi. 13. 1 Pet. 1, 2. Jo. iii. 16, 17. 1 Pet. 1, 4, 5. *A.* Pardon of Sins: Grace to fulfil our Duty in this Life: And, upon our ſincere Performance thereof, Everlaſting Salvation in the Life which is to come.

Q. What are the Conditions required of Us by God, in order to our being made Partakers of theſe Promiſes?

2 Cor. vii. 10. Jam. v. 20. *A.* A hearty Repentance of our Sins paſt: A ſincere Endeavour to live according to God's Commands for the time to come: And both theſe made perfect, by a lively Faith in God's Mercies towards Us, through Jeſus Chriſt, *Jo.* iii. 16.

Q. What

Q. What are the Means ordained of God, whereby to convey his Grace to Us?

A. They are chiefly two: Conſtant Prayer to God for it: And a worthy Uſe of the Holy Sacraments, *Luk.* xi. 13. *Mark* xvi. 16. *Acts* ii. 38. 1 *Cor.* x. 16. xi. 23, *&c.*

Q. Are there not, beſides theſe, ſome other means ordain'd by God, and neceſſary to be made uſe of by Us, in order to our Salvation?

A. Yes there are; particularly the Hearing, Reading, and Meditating upon his Word: The Subſtance of which, tho' it be ſufficiently gather'd together, and repreſented to Us in our *Catechiſm*, yet ought not that to hinder our Reading of the Holy Scriptures, nor to deprive Us of any other Means of Chriſtian Inſtruction; but rather ſhould be uſed as a Help whereby to render both the Reading, and Hearing of God's Word, more plain and profitable to Us. *Pſal.* i. 2. 2 *Tim.* iii. 16. *Jo.* v. 39. *Rom.* xv. 4.

Q. Does your Church-Catechiſm ſufficiently inſtruct you in All Theſe?

A. It does: For therein both the Nature of the Chriſtian Covenant is declared to Us, and the Conditions are ſet forth on which we may become Partakers of it. And we are particularly Inſtructed, both how we ought to Pray to God; and what thoſe Sacraments are, which are neceſſary to be Adminiſtred unto, and Received by All of Us.

SECT. II.

Q. **What is your Name?**

A. **N. or M.**

Q. **Who gave you this Name?**

A. **My Godfathers, and Godmothers,** &c.

Q. What is that Name which is here demanded of you?

A. It is my Chriſtian Name; therefore ſo called, becauſe it was given to Me by my Godfathers, and Godmothers, at my Baptiſm. For as from my Natural Parents I derive the Name of my Family; ſo from thoſe who were my Spiritual Parents, I take that Name which properly belongs to me as a Member of Chriſt's Church. *Gen.* xvii. 5, 15. *Gen.* xxi. 3, 4. *Luk.* i. 59, 60. *Luk.* ii. 21.

Q. Whom do you mean by your Godfathers and Godmothers?

A. I mean thoſe Perſons who became Sureties for me at my Baptiſm: And upon whoſe Promiſe there made in my Name, I was Baptized, and ſo fœderally admitted into the Communion of Chriſt's Church.

Q. What are the Benefits which by your Baptiſm have accrued to you?

A. They are Many, and Great Ones; but may, in general, be reduced to theſe Three; that thereby **I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.**

Q. How were you hereby made a Member of Chriſt?

Rom. xii. 5. Eph. i. 22, 23.

A. As I was made a (*a*) Member of his Myſtical Body, the Church; of which Chriſt is the (*b*) Head. (*a*) 1 *Cor.* xii. 27. *Ye are the Body*

of

of Chriſt, and Members in particular. (*b*) *Epheſ.* iv. 15. v. 23. *Chriſt is the Head of the Church.*

Q. How were you hereby made the Child of God?

A. As, by this means, I was taken into Covenant with Him; was adopted into his Family; dedicated to his Service; and intituled to his Promiſes. *Gal.* iii. 26, 27, *Ye are All the Children of God by Faith in Jeſus Chriſt. For as many of you as have been Baptized into Chriſt, have put on Chriſt.——And if ye be Chriſts, then are ye Abrahams Seed, and Heirs according to the Promiſe.* See *Gal.* iv. 5, 7. *Eph.* i. 5. Jo. i. 12; 13. Heb. ii. 11, 12, 13. Rom. viii. 14, 15. Acts iii. 25.

Q. How were you hereby made an Inheritor of the Kingdom of Heaven?

A. As, by my Baptiſm, I became intituled to a Right to it; and was actually put into ſuch a State, that if I be not wanting to my ſelf, I ſhall not fail of being made Partaker of it. *Tit.* iii. 4, *&c. But after that, the Kindneſs and Love of God our Saviour toward Man appeared, Not by Works of Righteouſneſs which we have done, but according to his Mercy, he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt:—— That being juſtified by his Grace, we ſhould be made Heirs according to the hope of Eternal Life.* 1 *Pet.* i. 3, *&c. Bleſſed be the God, and Father of our Lord Jeſus Chriſt, who according to his abundant Mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for Us.* Rom. viii. 15, 17. Gal. iv. 5, 7. Epheſ. i. 5. 1 Pet iii. 21.

Q. Are All, who are Baptized, made Partakers thereby of theſe Benefits?

A. They are all, at that time, either made Partakers of them, or intituled to them. But thoſe only continue to hold their Right to theſe 1 Pet. i. 3, 4, 5. Gal. iii. 26. Heb. ii. 3.

Privileges, who take care to fulfill their part of the Covenant which was therein made between God and Them.

Q. Have none, but ſuch as are Baptized, a Right to theſe Benefits?

A. None have a Right to them but ſuch as are Baptized, or were ready to have been Baptized, had they had the Opportunity of Receiving that Holy Sacrament. *Jo.* iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven.* Mark xvi. 16. *He that believeth, and is baptized, ſhall be ſaved.*

SECT. III.

Q. What did your Godfathers, and Godmothers then for you?

A. They did promiſe and vow three things in my Name, &c.

Q. What is the firſt Thing which your Godfathers, and Godmothers, promiſed in your Name?

Eph. ii. 1, 2, 3. **A. That I ſhould Renounce the Devil, and all his Works, the Pomps, and Vanity, of this Wicked World, and all the ſinful Luſts of the Fleſh.**

Q. What does the Renouncing of all theſe import?

A. It imports an utter forſaking of Them: And obliges me not only inwardly to deteſt Them; but ſo to watch, and govern all my Outward Actions, as not to follow, nor be led by Them.

Q. Do you think that you ſhall be able thus to renounce the Devil, the World, and your Own Fleſh?

A.

A. So perfectly, as I could wiſh, I cannot hope to do it in this preſent Life: Yet I truſt that, by the Grace of God, I ſhall always from my heart deteſt, and abhor them; And ſo order my Life, and Actions, as not to be drawn into any evil Courſes by them; nor even into the actual Commiſſion of any very great, and voluntary Sins.

Q. What mean you by the Devil?

A. It is the common name given in Scripture to thoſe wicked Spirits, who having rebelled againſt God, and being thereupon juſtly caſt off from that Glorious State in which they were created by him; do make it their conſtant Buſineſs and Endeavour to draw as many of us as they can into the ſame Rebellion, and thereby into the ſame State of Miſery with themſelves. Mat. xiii. 39. Luk. viii. 12. Je. viii. 44. Eph. iv. 27. ——vi. 11. 1 Tim. iii. 6, 7. Heb. ii. 14. Jam. iv. 7. 1 Jo. iii. 8, 9, 10.

1 *Pet.* v. 8. *Be ſober, be vigilant: becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.*

Q. What are the Works of the Devil, which, together with him, you, at your Baptiſm, promiſed to Renounce?

A. (*a*) All manner of Sin: But chiefly I comprehend, under this firſt Rank, thoſe Sins which either more immediately relate to him, or proceed from his Suggeſtions; (*b*) ſuch as Pride, Malice, Envy, Revenge, Murder, Lying; and, above all, Witch-craft, and Idolatry. (*a*) Jo. viii. 44. 1 Jo. iii. 8. (*b*) 1 Tim. iii. 6. Jo. viii. 44. Jam. 3. 14, 15. 1 Joh. ii. 15. ---v. 19. 21.

Q. What is the next Enemy which, at your Baptiſm, you promiſed to Renounce?

A. This Wicked World, with all the Pomps, and Vanity, of it.

Q. How is it that you call the World, (the Work of God's Hands) a Wicked World?

A. Not that it is in its ſelf ſo, but only to ſhew how far, and in what reſpect, I am to

Renounce it; namely, in all ſuch caſes in which it would draw me into any Wickedneſs, for the ſake of any thing which I deſire, or enjoy, in it.

Jam. iv. 4. Gal. 1. 4. *Chriſt gave himſelf for our Sins, that he might deliver us from this preſent Evil World.* 1 John ii. 15. *Love not the World, neither the things that are in the World: If any Man Love the World, the Love of the Father is not in him.*

Q. What do you mean by the Pomps, and Vanity, of this Wicked World?

1 Jo. ii. 16. Act xxv. 23. Phil. ii. 3. *A.* They do moſt properly denote the vain ſhew, and magnificence, of ſuch as are Great, and Rich, in it: But do withal comprehend the Riches themſelves which miniſter to theſe Vanities; together with the Covetouſneſs, Injuſtice, Oppreſſion, and whatſoever other Sins, of the like kind, Men commit for the ſupport of their Vanity, and to obtain ſuch things as miniſter only to the Pomp, and Pride, of Life.

Q. What is the Third Enemy, which your Religion engages you to Renounce?

A. **The Sinful Luſts of the Fleſh.**

Q. What mean you by the Word Fleſh?

A. I mean that Natural Corruption which dwells in our Fleſh, and through which we are continually apt either to be led into Sin, or to be hindered in our Duty. Rom. vii. 18. 23. *For I know that in me, that is in my Fleſh, dwelleth no good thing.* Rom. viii. 13. *Therefore, we are Debtors not to the Fleſh, to live after the Fleſh: for if ye live after the Fleſh ye ſhall die; but if ye, through the Spirit, do mortifie the deeds of the Body, ye ſhall live.* See *Gal.* v. 16, 17.

Q. What do you underſtand by the *Sinful Luſts of the Fleſh*?

A. Thoſe inordinate Deſires, and Inclinations, which proceed from this Principle; and diſpoſe

diſpoſe us to thoſe Sins which are in a peculiar manner called, in Scripture, *The Works of the Fleſh*: See *Gal.* v. 19. *Rom.* viii. 13. *Coloſſ.* iii. 5. 1 *Joh.* ii. 16.

Q. What was the Second thing which your Godfathers, and Godmothers, promiſed for you at your Baptiſm?

A. **That I ſhould believe all the Articles of the Chriſtian Faith.**

Q. Where are thoſe *Articles* to be met with?

A. They are only to be found in, and believed upon the Authority of, *God's Word*: Yet have been collected into that ſhort Summary of our Faith, which is commonly called *The Apoſtles Creed.*

Q. What was the Third thing, which your Godfathers, and Godmothers, promiſed in your Name at your Baptiſm?

A. **That I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the days of my Life.**

Q. Has there been any ſuch Summary Collection made of *God's Commandments*, as you ſay there has been of the Principal *Articles* of your *Chriſtian Faith*?

A. Yes there hath, and that by God himſelf, in thoſe *Ten Commandments* which God deliver'd to the *Jews* heretofore; *Exod.* xx, and which continue no leſs to oblige us now. *Mat.* v. 17, *&c.* Mat. xix. 17, 18, 19. Rom. xiii. 9. Luk. xviii. 20.

Q. **Doſt thou not think that thou art bound,** &c.

A. **Yes verily, and by God's help ſo I will,** &c.

Q. Upon what grounds do you think your ſelf obliged to make good what your Godfathers

fathers, and Godmothers, promiſed for you at your Baptiſm?

A. Upon many accounts; but chiefly becauſe what was then tranſacted, was not only done in my Name, but for my Benefit, and Advantage: And I muſt reſolve to fulfil what they promiſed for me, or I ſhall not receive the Bleſſings, which, in conſideration thereof, God was pleaſed to make over to me. Beſides that they promiſed nothing on my behalf, but what it would otherwiſe have been my Duty, as well as Intereſt, to have fulfill'd.

Q. By what means do you hope you ſhall be Able to fulfil what they promiſed for you?

Jo. vi. 44. 2 Cor. iii. 5. *A.* By the *Grace of God*, which I am aſſured ſhall not be wanting to me, if I do but heartily pray to God for it, and take care to uſe it as I ought to do. Luke xi. 13. *If ye being Evil know how to give Good Gifts unto your Children, how much more ſhall your Heavenly Father give the Holy Spirit to them that ask him?*

Phil. i. 6. ---ii. 13.

Q. How are you aſſured of *God's Grace* to enable you to *Believe*, and to *Do*, what he requires of you?

Jerem. xxxii. 40. Ezek. xxxvi. 27. 1 Jo. iii. 9. 2 Theſ. iii. 3. *A.* Inaſmuch as by my Baptiſm I was put into a *State* of *Salvation*, which I could not have been, were I not thereby ſecure of whatſoever is needful, on God's part, to be beſtow'd upon me, in order to my *attaining* of *Salvation*, through *Jeſus Chriſt* our *Saviour*. Rom. i. 16. *The Goſpel of Chriſt, is the Power of God unto Salvation to every one that Believeth.* Phil. ii. 13, 14. *Work out your own Salvation with Fear and Trembling: For it is God which worketh in you both to Will, and to Do, of his Good Pleaſure.*

Q. How came you to be called unto ſuch a Bleſſed *State* as this?

A. Only

A. Only by the Mercy of God, and thro' the Merits of Jeſus Chriſt our Saviour; and therefore I do *moſt heartily thank our Heavenly Father, that He has called me to this State of Salvation, through Jeſus Chriſt our Saviour.*

Tit. iii. 4, 5. 2 Tim. i. 9. 1 Jo. vi. 44. Epheſ. ii. 8. Phil. i. 29.

Q. Do you think that you ſhall be able ſtill to go on, and perſevere in this State?

A. It is my earneſt deſire and purpoſe ſo to do; and I truſt that by the Grace of God, I ſhall do ſo. *b* For which Cauſe, I will never ceaſe to pray unto him for the continuance of his Grace; that ſo I may be found Faithful and Sincere in my Duty to my Lives End. 2 Theſſ. iii. 3. *The Lord is faithful, who ſhall ſtabliſh you, and keep you from Evil.* Eph. iv. 30. *Grieve not the Holy Spirit of God, whereby you are ſealed unto the day of Redemption.* Phil. i. 6. *Being confident of this very thing, That he which hath begun a good work in you, will perform it untill the day of Jeſus Chriſt.*

Jo viii. 31. Gal. vi. 9. Rom, ii. 7. 1 Cor. xv. 58. *b* 1 Cor. i. 8. 2 Cor. i. 22. Epheſ. iv. 30.

SECT. IV.

Q. BUt what if notwithſtanding all your preſent Deſires, and Reſolutions, you ſhould hance to fall away from your Duty; and thereby put your ſelf out of *this ſtate of Salvation*; s there no way left for you to recover your elf, and to return again to it?

A. Yes, there is; by a true *Repentance* for he Sins which I ſhall have Committed, and an umble *Confeſſion* of them to God; with earneſt *Prayer* for his Forgiveneſs, through the Merits, and Interceſſion, of Jeſus Chriſt, our leſſed Saviour and Redeemer.

1 Jo. i. 8. Luk. xv. 7. 18, &c.

Q. What mean you by Repentance?

A. I

A. I mean such a Conversion of a Sinner to God, whereby he is not only heartily ‖ Sorry for the Evil he has done, and Resolved to forsake it; † but do's actually begin to renounce it, and to fulfil his Duty according to his Ability; with a steadfast purpose to continue God's faithful Servant unto his Life's End.

‖ 2 Cor. vii. 10.

†Ezek. xviii. 21. Isa. i. 16, 17. Prov. xxviii. 13.

Q. What are the chief Acts required to such a Repentance?

A. To forsake Evil, and to do Good: To turn from those Sins which we repent of; and to serve God by an Universal Obedience of him, in whatsoever he has required of us.

Psal. xxxiv. 15. Isai. i. 16.

Q. What is the first step towards a true Repentance?

A. To be thoroughly Convinced of the evil of our Ways, and heartily Sorry for it.

Psal. xxxviii. 18.

Q. Is any kind of *Sorrow* to be look'd upon as a part of true Repentance?

2 Cor. vii. 9, 10, 11,

A. No; there is a *Sorrow* for Sin which proceeds, not from any Love of God, or Sense of our Duty to Him; nor yet from any real Hatred of the Sins which we have committed; but meerly from the fear of God's Judgment, and of the Punishment which we may be likely to suffer for them. This is that Sorrow which is commonly called *Attrition*; and may be in the most Wicked Men, without ever bringing them to any true Repentance for their Sins.

2 Cor. vii. 10.

Q. What then is that Sorrow which leads to a true Repentance?

A. It is that Godly Sorrow which proceeds from a Sense of our Duty, and of the Obligations we lie under to the performance of it. When we are Sorry for our Sins upon the account of our having thereby offended God; broken the Covenant of the Gospel; and grieved

ved the Holy Spirit which was given to us; and are therefore reſolved immediately to forſake our Sins, and never to return any more to them.

Q. How is ſuch a Sorrow to be wrought in a Sinner?

A. Only by the Grace of God, and the ſerious Conſideration of our Own Eſtate towards him: the former to be attain'd by our conſtant Prayers for it; the latter, by accuſtoming our ſelves often to Examine our Souls, and to try our Ways, by the meaſures of that Obedience which the Goſpel of Chriſt requires of us.

Q. Do's not God make uſe of many other ways to bring Men to ſuch a Sorrow?

A. God has many ways whereby to bring Sinners to Repentance. Sometimes he do's it by bringing ſome temporal Evils, and Calamities, upon them: Sometimes by viſiting them with Terrors, and Diſquiets of Mind: Sometimes he calls upon them by the Outward Miniſtry of his Word; and Sometimes by the Evils which befal Others, eſpecially thoſe who were their Companions in their Sins. But whatever the Occaſions be which God is pleaſed to make uſe of to bring us to Repentance, it is the Grace of the Holy Spirit, and the ſerious Conſideration of our own wretched Eſtate, that begins the Work, and produces in us that *Godly Sorrow*, which finally ends in a true *Repentance*.

Q. What are the chief Motives, with reſpect to us, to engage us thus to Sorrow for our Sins?

A. The Threats of God, denounced in the Holy Scriptures, againſt Impenitent Sinners; and the Promiſes there made of Pardon to all ſuch

Mat. xviii. 3. Luke xiii. 3. Prov. xxviii. 13.

Ezek. xviii. 30.---xxxiii. 11. Isa. lv. 7. 1 Jo. i. 8.

ſuch as ſhall truly Repent, and return to their Duty, as they ought to do.

Q. What is the next thing required in order to a true Repentance?

A. *Confeſſion of Sin*: Not that God has any need of being informed by us of what we have done amiſs; but to the end we may thereby both raiſe in our ſelves a greater ſhame, and ſorrow, for our Evil Doings; and give the greater Glory to God, by ſuch a ſolemn humbling of our ſelves in Confeſſion before him.

Q. Is ſuch a *Confeſſion* neceſſary to our *Forgiveneſs*.

A. So neceſſary that we have no promiſe of any Pardon without it: Prov. xxviii. 13. *He that covereth his Sins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have Mercy.* 1 Joh. i. 8, 9. *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us. If we confeſs our Sins, he is Faithful and Juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

Q. To whom is our Confeſſion to be made?

A. Always to *God*; and in ſome certain Caſes to *Man* alſo.

Q. What are thoſe Caſes in which we ought to confeſs our Sins to *Man*, as well as unto *God*?

A. They are eſpecially theſe Three. 1. In caſe we have Offended, or Injured our Neighbour, and upon that account need to obtain his Pardon, as well as God's. 2. If by any open and notorious Tranſgreſſion we ſhall happen to have either deſerved, or, it may be, to have fallen under, the Cenſures of the Church; and ſo Confeſſion to the Church be neceſſary, to reſtore us to the Peace of it. Or, 3. If we ſhall hav-

Mat. v. 23. 1 Cor. v. 1 Tim. v. 20. Jam. v. 16.

have any private reaſon that may move us to acquaint any Perſon with our Sins; for Advice, for Prayer, for Abſolution; or for any the like Advantage, which cannot be had without it.

Q. What think you of that Confeſſion (commonly called by them *Auricular-Confeſſion*) which the *Church* of *Rome* requires, as neceſſary to Forgiveneſs?

A. I look upon it as a great and dangerous Impoſition, that has no warrant from God; is a great Rack and Snare to the Conſciences of Good Men, and may be apt to encourage moſt Others in their Sins: Whilſt by the *Abſolution*, which is ſo readily given them thereupon (and the Efficacy of which is ſo highly magnified in that Church) they are taught to entertain a much leſs Opinion both of the Heinouſneſs, and Danger, of their Evil-doings, than either the Scripture Warrants, or their own Intereſt ſhould prompt them to admit of.

Q. Is there not ſomewhat yet required, beyond this, in order to our Forgiveneſs?

A. Yes there is: for to all this there muſt be ſuper-added an *Actual forſaking* of thoſe Sins which we *Confeſs*, and that Abſolute, and without Reſerve: ſo that we muſt firmly reſolve, and, as much as in us lies, heartily endeavour, never to return again any more to them. Prov. xxviii. 13. Iſa. Lv. 7. Ezek. xxxiii 11.

Q. But ought there not, beyond all this ſome *Satisfaction* to be made to God, for the Sins which we have committed?

A. Yes certainly; and ſuch there has been made, by our Saviour *Chriſt*, for us; who has fully ſatisfied the Juſtice of God in that kind, and left nothing more for us to do, in that behalf. Heb. ix. 25, 26, 28, Heb. x. 12, 14. 1 Pet. ii. 24. —— iii. 18. 1 Jo. i. 7.

Q. What

Q. What do you then ſay to thoſe *Satisfactions*, which the Church of *Rome* teaches we may, and ought to make, for our Sins?

A. That they are built upon a falſe Foundation; are contrary to the Goodneſs of God, and beyond the Capacity of Man.

Q. What is the Foundation upon which they are built?

A. It is this; That when God forgives us our Sins, whether upon our Own Repentance, or by virtue of the Prieſt's Abſolution; He remits indeed the Fault, and purges away our Guilt; and by this acquits us from the Everlaſting Puniſhment that would otherwiſe have been due to them; But yet ſtill retains us under an Obligation to ſome temporal Sufferings, either by Satisfactory Works to be done for them in this Life; or by undergoing a certain proportion of Pain for them after Death, in a Place which they call *Purgatory*.

Q. How does it appear that this Foundation is falſe and erroneous?

A. Becauſe, in the firſt place, it is Abſurd to ſuppoſe, that God ſhould forgive the whole Guilt of our Sins, and yet, having done ſo, ſhould afterwards puniſh us for them: And, ſecondly; It is injurious to the Sufferings and Merits of Chriſt, whoſe Death was a ſufficient Satisfaction for the Sins of the whole World; and has left no room either for God to require, or for us to Pay, any thing more.

Q. Does Repentance then, if it be ſincere, without any thing more, reſtore us again to our State of Grace, and reconcile us to God Almighty?

A. If it be ſincere, it does, through Faith in Jeſus Chriſt.

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Q. Does God allow Repentance to all Sins? *Jo.* vi. 29. *Act.* xiii. 38, xvi. 30, 31. 2 *Pet.* i. 5, *&c.*

A. There is No Sin but what True Repentance waſhes away: But there may be ſome Caſes in which God may deny Us his Grace, ſo that we ſhall not be able truly to Repent.

Q. What Caſes are They?

A. They may All be reduced to this One General; namely, a Wilful Abuſe, and Reſiſtance, of the Divine Grace: Whether it be by a long Habit of Sinning; or by frequent Acting againſt the Dictates of our own Conſciences, and the Motions of God's Holy Spirit: To ſay nothing of ſome Sins, which are in an Eminent manner deſtructive of the Divine Grace, ſuch as Pride, Covetouſneſs, Senſuality; but eſpecially that Sin which is particularly called in Scripture, the *Sin againſt the Holy Ghoſt.* Prov. i. 24, *&c.* xxviii. 14. Heb. iii. 13, 15. — vi. 6. — xii. 17. Prov. xvi. 5. Jam. iv. 6. 1 Pet. v. 5. Pſal. x. 3. 1 Cor. v. 11. vi. 10. Eph. v. 5. Jam. iii. 15. Jud. 19.

Q. What is meant by that *Sin?*

A. I ſuppoſe it to have been the particular Sin of the Jews heretofore, in not only obſtinately refuſing to receive our Bleſſed Lord for their Meſſiah, after ſufficient Proofs given by Him to convince Them that He was ſo; but aſcribing thoſe Miracles which He wrought in proof of his Authority, to the Help of the Devil, when at the ſame time they either were abundantly convinced, Or, but for their Own Fault might have been, that He did Them by the Power of God. *Mat.* xii. 31. Comp. *Mark* iii. 28. Luk. xii. 10. Jo. ix. 14. Jo. v. 44.

Q. Do you look upon this Sin to have ſo wholly belonged to thoſe Men, as not to be capable of being Committed by Any Now?

A. That very Sin, which in Scripture is ſo called, cannot now be committed, becauſe Chriſt is not now upon Earth, nor have we there-

Q. What do you then ſay to thoſe *Satisfactions*, which the Church of *Rome* teaches we may, and ought to make, for our Sins?

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Prov. i. 24, *&c.* xxviii. 14. Heb. iii. 13, 15. --- vi. 6. --- xii. 17. Prov. xvi. 5. Jam. iv. 6. 1 Pet. v. 5. Pſal. x. 3. 1 Cor. v. 11. vi. 10. Eph. v. 5. Jam. iii. 15. Jud. 19.

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A. That very Sin, which in Scripture is ſo called, cannot now be committed, becauſe Chriſt is not now upon Earth, nor have we

therefore any Occaſion Given us, thus to *Blaſpheme* againſt the *Holy Ghoſt*. Yet ſome Sins there are of a like Nature, which may ſtill be committed; and which, being Committed, may prove no leſs dangerous to Thoſe who are Guilty of Them, than that *Sin* did prove to the *Phariſees* heretofore.

Q. What Sins are thoſe, which you ſuppoſe to come the neareſt to it?

Heb. vi. 4. &c. Ib. x. 26.

A. Apoſtacy from the Chriſtian Religion, after having been convinced of the Truth, and made Partakers of the Promiſes of it. Next to that, an Apoſtacy from the Truth, and Purity of the Goſpel, for the ſake of ſome worldly Fears on the One hand, or preſent Hopes on the Other, to the Communion of a Church, which not only obſtinately reſiſts the Truth; but damns, and perſecutes, all ſuch as profeſs it. And, laſtly, Apoſtacy to *Idolatry*, which ſeems to be *the Sin unto Death* ſpoken of by St. *John*, 1 *Jo.* v. 16. and for the Remiſſion of which He gives Us but little Encouragement to Pray, *V.* 16.

Q. What then do you think of Thoſe who Go off from the Communion of the *Church of England*, to That of the *Church of Rome?*

A. As of *Apoſtates*, and *Idolaters:* To whom God may, by an Extraordinary Effect of his Mercy, give Grace for Repentance, and ſo for Salvation; but of whom otherwiſe, we have no Ground of Hope.

Q. Do you think ſuch in a more dangerous Eſtate, than thoſe who were from the beginning bred up in the *Roman Communion*?

A. I do; foraſmuch as they have both rejected the Truth once known, and received by them; and caſt off the Way, in which the Providence of God had placed them; and that, it may be, on

on ſome baſe grounds, to be ſure, without any ſufficient Reaſon to juſtifie their doing of it.

Q. What then do you think of thoſe who have always been of the Communion of that Church?

A. I think them, in general, in much greater danger *Now*, than they were *before* the *Reformation*: And ſtill thoſe in more danger who have lived among thoſe of the *Reformed Church*, and ſo were in a better Capacity of being convinc'd of the Errors of their Way. But, moſt of all, do I think the Eſtate of thoſe dangerous, or rather deſperate, who are Learned, and know their Errors; or are Prieſts, and ſo called to inſtruct the People in the Purity of Chriſt's Religion. The Sincere, and Ignorant, who want Capacity, or want Opportunity, to know the Truth, I hope God will forgive: The Careleſs, the Prejudiced; but, moſt of all, the obſtinately blind, among them, I neither can acquit, nor do I think that God will forgive Them.

SECT. V.

Q. WHat was the ſecond thing which Your Godfathers, and Godmothers, promiſed in your Name?

A. **That I ſhould Believe all the Articles of the Chriſtian Faith.**

Q. Where are thoſe Articles to be found?

A. In the *Holy Scriptures*; and particularly thoſe of the *New Teſtament*.

Q. What mean you by the *Holy Scriptures*?

A. I mean thoſe *Books*, which thro' the Aſſiſtance of the *Holy Spirit*, were written by *Moſes*, and the *Prophets*, under the *Law*; and by the *Apoſtles* 2 Tim. iii. 16. 2 Pet. i. 21.

Apoſtles and *Evangeliſts* of *Chriſt*, ſince the publiſhing of the *Goſpel*; to direct us in the Knowledge of God, and of the Duty which He Requires of Us.

Q. How do you know what Books were written by theſe Perſons, in order to theſe Ends?

A. By the Conſtant, Univerſal, and Undeniable Teſtimony both of the *Jewiſh* and *Chriſtian Church*: From the former of which we have Received the *Scriptures* of the *Old*, from the latter thoſe of the *New Teſtament*.

Q. How do you know that theſe Books were written by the *Aſſiſtance* of the *Holy Spirit*?

2 Pet. iii. 15. *A.* By the *Authors* who wrote them; who were doubtleſs no leſs *inſpired* in what they *Wrote*, than in what they *Taught*, of the *Goſpel of Chriſt*. 2. By the Deſign of God in the compoſing of Them; which was to leave thereby a Conſtant, Infallible *Rule of Faith*, to the Church, in all Ages of it. 3. By the Opinion which all Chriſtians from the time that they were publiſh'd, have had of Them; and the deference which, upon that account, they have paid to Them. And, laſtly, By the Subject-matter of Them, and thoſe internal Marks of Divine Wiſdom, and Piety, which are ſo conſpicuous in all the Parts of Them.

Jo. xx. 21. Luk. i. 4. 2 Tim. iii. 14, 15, 16.

Q. Do you look upon theſe Scriptures, as the Only, preſent, *Rule of* your *Faith*?

A. I do: Nor is there any Other certain Foundation, on which to build it.

Q. What think you of the *Tradition* of the *Church*?

2 Theſſ. ii. 15. *A.* Could I be ſure that any thing, not contain'd in the *Scriptures*, came down by a certain, uninterrupted *Tradition*, from the *Apoſtles*, I ſhould not except againſt it. Nay, I do therefore

fore receive the *Holy Scriptures*, as the *Rule of my Faith*, becauſe they have ſuch a *Tradition* to warrant me ſo to do. But becauſe there is no ſuch Tradition for any thing beſides, therefore neither do I build my Faith upon it: But, on the contrary, do ſuppoſe that, by the Providence of God, the *Holy Scriptures* were purpoſely written, to prevent thoſe Doubts, thoſe Forgeries, and Deceits, which his Infinite Wiſdom foreſaw, an *Oral Tradition* would always have been liable unto.

Q. Can the *Holy Scriptures* alone make your *Faith* perfect?

A. They Can: Nor ought I to believe any thing as an Article of my Faith, which is not to be found in them, or cannot plainly be proved by Them. 2 Tim. iii. 17.

Q. What do you think of the *Church's Definitions?*

A. That I ought to ſubmit to them in whatſoever they define agreeably to the Word of God: But if in any thing they require me to *believe* what is *contrary* to the *Word of God*, or *cannot* be *Proved thereby*; I ought abſolutely to reject the One, and am under no Obligation to Receive the Other.

Q. But is not this to make your ſelf wiſer than the *Church?*

A. No, by no means; but only to make the Word of God, of more Authority with me than the Word of Man: Whilſt I chuſe rather to Regulate my Faith by what *God* has *deliver'd*, than by what *Man Defines.*

Q. Are the *Holy Scriptures* ſo Plain, and Eaſy to be Underſtood, that every One may be Able to judge for Himſelf what he ought to Believe?

Pſal. cxix. 105. Jo. v. 39.

A. In Matters of neceſſary Belief, they are very plain, even to the moſt Ordinary Chriſtian: Yet we do not deny but that every Man ought to *hear* the *Church*; and attend to the Inſtructions of thoſe who are the Paſtors of it. Only we ſay, that neither the Church, nor its Paſtors, ought to teach any thing as an Article of Faith; or Require any Man's aſſent to it, as ſuch, that cannot be ſhewn to have been either expreſly deliver'd in the *Word* of *God*; or, by a plain and neceſſary Conſequence, be Proved thereby.

Q. But how ſhall the Unlearned be able to know what the Scriptures propoſe; ſeeing they are written in a *Language* which ſuch Perſons do not underſtand?

A. By Reading them in their Own *Vulgar Tongue*, into which every Church has, or ought to have them faithfully tranſlated, for the Benefit of Thoſe who do not underſtand the Languages in which they were Compoſed.

Q. Do you then think that the People ought to be ſuffered promiſcuouſly to *Read* the *Holy Scriptures*?

Mat. xxii. 29. Jo. v. 39. Acts xvii. 2. 11.

A. Who ſhall forbid Them to Read what was purpoſely deſigned by God for their Inſtruction? The *Scriptures* are as much the Voice of the *Apoſtles*, and *Evangeliſts*, to Us of theſe Times, as their Preaching was to thoſe of the Age in which they lived. And it may, with as good Reaſon, be Ask'd, Whether we think the People ought to have been promiſcuouſly Suffer'd heretofore to hear the *Apoſtles Preach*; as whether they ought to be Suffer'd promiſcuouſly to *Read* their *Writings* Now.

Q. But amidſt ſo many Things as the Holy Scriptures deliver, how ſhall the People be able

to

to judge what is neceſſary to be Believed by Them?

A. Let them Believe All they meet with there, and then to be ſure they will Believe all that is neceſſary. But for the ſake of thoſe who either want Ability to Read, or Capacity to judge, what is moſt neceſſary, in Point of Faith, to be known, and profeſs'd by Them; the * Church has, from the beginning, collected it into a ſhort Summary; which every Perſon, of Old, was Required both to Know, and aſſent to, before he was admitted into the Communion of it. * Act viii. 36. 37. 2 Tim. i. 13.

Q. What is that Summary of which you ſpeak, and which you account to comprehend all the moſt Neceſſary Articles of our Chriſtian Faith?

A. It is commonly called *The Apoſtles Creed:* not that the Apoſtles Themſelves Compoſed it; (at leaſt not in the very Form in which we now have it;) but becauſe it ſeems to come the Neareſt, of any, to the *Apoſtles Times*; and does, with the Greateſt Simplicity of Expreſſion, comprehend a ſhort Summary of the *Apoſtles Doctrine.*

Q. What mean you by the Word *Creed?*

A. It is the ſame in *Latine*, as *Belief* in *Engliſh:* And it is ſo called in both from the firſt words of it, I BELIEVE; and which in Senſe, though not in Expreſſion, Run through every *Article* of it.

SECT. VI.

Q. Rehearſe the Articles of your Belief.

A. I Believe in God the Father Almighty, &c.

Q. You ſaid that thoſe Words *I BELIEVE*, were not only the Firſt Words of your *Creed*, but the moſt Material; as running, in effect, through Every Branch of it. Tell me, therefore, what do you mean when you ſay, *I Believe?*

A. To *Believe*, in the General, is to *Aſſent to the Truth of any thing, upon the Sole Authority of the Perſon who delivers it:* Who, if He be a *Man* only, the Aſſent which I give to what He ſays, produces in Me a *Humane Faith*; if, as here, He be *God*, then the Aſſent which I give to what is deliver'd by Him, is properly a *Divine Faith.*

Q. What is the difference, with reſpect to Us, between theſe Two?

A. It is very Great: For becauſe a Man, though never ſo Wiſe, and Careful himſelf, may yet not be honeſt, and ſo Impoſe upon Me: Or ſhould he be never ſo Upright, may yet, after all his Care, be Miſtaken himſelf, and thereby lead Me into Errour; therefore in Aſſenting to what ſuch a One propoſes, I can at the moſt give but ſuch a *Belief* to it, as is ſuitable to a meer *Humane Teſtimony.* I may Believe what he ſays to be *True*, but yet ſo as not to exclude a *Poſſibility* of its being *Otherwiſe.* Whereas God being neither capable of being Deceived Himſelf, nor of Impoſing upon any Other; when I give my Aſſent to what he has Revealed, I do it not only with a certain Aſſurance that what I believe *is true*, but with an abſolute Security, that *it cannot poſſibly be falſe.*

Q. But why do you ſay, *I Believe*, and not *WE Believe*; as when you pray, you ſay, *OUR Father*, &c?

A. Be-

A. Becauſe though One Man may *Pray*, yet One Man cannot *Believe* for another. And however in Charity I may ſuppoſe every Chriſtian to believe what is here delivered; yet ſince 'tis certain there are many *Infidels*, and *Hypocrites*, ſcatter'd up and down among the Faithful, and I cannot certainly diſtinguiſh who are indeed Believers, and who not; neither can I, with an Aſſurance of Faith, ſay, *WE Believe*, becauſe I cannot certainly tell, whether another Man does truly believe theſe Articles or No. Beſides, that this Creed being intended to be the Form, upon the Confeſſion whereof, Perſons ſhould be admitted to Baptiſm; and in that Caſe, every One was to make a diſtinct Profeſſion of his Faith, in order thereunto; it was fitting the Creed its ſelf ſhould be penn'd after ſuch a manner, as was moſt proper for the main End for which it was Compos'd.

Q. Are all the things contain'd in this Creed to be proved by *Divine Revelation*?

A. They are all plainly deliver'd to us in the *Holy Scriptures*; which being confeſſed by all Chriſtians to be the *Word of God*, what is deliver'd by them, muſt be look'd upon to be delivered to Us *by God* Himſelf.

Q. What are the General Parts of which this Creed does conſiſt?

A. They are theſe Four: Firſt, It ſhews us what is moſt needful to be Believ'd, and Profeſſed by Us, concerning *God the Father*: Secondly, Concerning our *Lord Jeſus Chriſt*: Thirdly, Concerning the *Holy Ghoſt*: And Fourthly, Concerning the *Church* of *Chriſt*; its Duties and Privileges here, and the Bleſſings and Glory which God has prepared for it hereafter.

Q. Do

Q. Do you think it neceſſary not only to Believe all theſe things, but alſo, upon Occaſion, to Profeſs the Belief of them.

A. I do think it neceſſary, whenever our Duty to God; or the Edification of our Neighbour; or the Honour of our Religion, ſhall Require it of Me. *Mat.* x. 32. *Whoſoever ſhall Confeſs me before Men, him will I Confeſs alſo before my Father which is in Heaven. But whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven.* Rom. x. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart, that God hath Raiſed him from the Dead, thou ſhalt be ſaved. For with the Heart Man believeth unto Righteouſneſs; and with the Mouth confeſſion is made unto Salvation.* See 1 *Pet.* iii. 14.

SECT. VII.

Q. WHAT is the firſt Article of your Creed?

A. **I Believe in God the Father Almighty, Maker of Heaven and Earth.**

Q. What is God?

A. He is an Eternal, Infinite, Incomprehenſible Spirit; Immortal, Inviſible; moſt Perfect himſelf, and the Giver of all Perfection, to all Other things.

Jo. iv. 24. Iſa. vi. 3. — xli. 4. — xliv. 6. 1 Kin. viii. 27. Pſal. xc. 2. Job xi. 7. 1 Tim. vi. 15, 16. Heb. xiii. 8. Jer. xxxii. 27. Mat. xix. 26. Jer. xxiii. 23. Pſal. cxxxix. 7.

Q. How do you profeſs to Believe in God?

A. I do firmly Believe that there is ſuch a Being as God, *Heb.* xi. 6. and that there is but One ſuch Being; ſo that beſides Him there neither is, nor can be, any Other. 1 *Cor.* viii. 4, 6.

4. 6. *We know that there is none Other God but One:* —— *To us there is but One God the Father.* Iſaiah xlv. 5,6. *I am the Lord, and there is None elſe; there is no God beſides Me: I am the Lord, and there is None elſe.* Deut. vi. 4. Jo. xvii. 3. Mark xii. 29. 1 Cor. viii. 4. Eph. iv. 6.

Q. Upon what Account do you give to God the Title of *FATHER?*

A. Upon ſeveral Accounts, but chiefly on theſe Two: 1. With Reſpect to our Lord *Jeſus Chriſt*, whom, in the next Article, we profeſs to be his *Son*: And, ſecondly, as he may alſo be accounted our *Father*. 2 Cor. i. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt.* See *Joh.* x. 25,29, *&c.*

Q. How do you believe God to be our Father?

A. By Right of Creation; ſo he is the Father of all Mankind: 1 *Cor.* viii. 5. *To Us, there is but One God the Father, of Whom are all things.* By Right of Adoption; ſo he is the Father of Us Chriſtians in particular. *Eph.* i. 3,5. *Bleſſed be the God, and Father of our Lord Jeſus Chriſt— Who hath predeſtinated Us unto the Adoption of Children, by Jeſus Chriſt, to Himſelf.* Rom. viii. 15. Jam. i. 18. 1 Jo. iii. 1.

Q. What do you mean by the Attribute of *ALMIGHTY?*

A. I mean Two things: (1*ſt*) That God has a Right of abſolute *Power*, and *Dominion*, over all the World. *Dan.* iv. 34. *His Dominion is an Everlaſting Dominion, and His Kingdom is from Generation to Generation.* And (2*dly*) That He has an *Infinite Power of Action*; ſo that He can do all things, and with *Him nothing is Impoſſible.* Mat. xix. 26. Pſal. xciii. xcvii. xcix. Gen. xviii. 14. Pſal. cxxxv. 6.

Q. Can God then Do All things?

A. He can do All things that are not either ſimply Impoſſible to be done, as implying a Contra- Tit. i. 2. Hab. i. 13.

Contradiction: Or elſe contrary to his Goodneſs, and Perfection, to Do; as to Sin; to be Ignorant; and the like.

Q. By what Act eſpecially has God manifeſted Himſelf to be Almighty?

A. By *Making the Heaven, and the Earth.*

Q. What do you underſtand by that Expreſſion, The *Heaven, and the Earth*?

Gen. i. 1. Col. i. 16. *A.* I comprehend under it All things that ever were made; Viſible, and Inviſible; as being all Made, and Created by God.

Q. How did God Make All theſe?

A. After Two different Manners. Some He produced by an Immediate Creation: Thus were the *Angels* form'd, and the Spirits of Men; And thus was that *firſt Matter* produced, of which *Moſes* ſpeaks, *Gen.* i. 1. That *in the Beginning God Created the Heaven, and the Earth.* To the Other parts of the Creation he gave Being, by forming them out of an Antecedent Matter: So he made this Viſible World, as we Read, *Gen.* i.

Q. By Whom did God make the World.

A. By his Son; ſometimes call'd The Word: *Joh.* i. 3. *All things were made by Him, and without Him was not any thing made that was made.* And again, vii. 10. *The World was made by Him.*

Q. Was this Son, the ſame *JESUS*, who afterwards came into the World, to publiſh the Goſpel, and Die for Us?

A. So the Scriptures expreſly tell us: *Heb.* i. 1, 2. *God, who at ſundry Times, and in divers Manners, ſpake in Time paſt unto the Fathers by the Prophets, Hath in theſe laſt Days ſpoken unto Us by his Son; by whom alſo he made the Worlds.* And St. *Paul*, ſpeaking of him,

in

in Whom we have Redemption through his Blood, even the Forgiveneſs of Sins; Col. i. 14. tells us, Ver. 16. *That by Him were All things Created, that are in Heaven, and that are in Earth, Viſible and Inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him, and for him; and He is before all things, and by him all things Conſiſt.*

Q. Is there any thing more comprehended in this Article, with relation to God the *Father*?

A. This only; That as God, at the Beginning, thus Created All things; ſo having Created them, he has ever ſince continued to *Support* and *Preſerve* them. *Heb.* i. 3. And that ſo particularly, that there is not the leaſt thing in the World, to which his Providence does not extend it ſelf. *Mat.* vi. 26. 30. x. 29, 30. Neh. ix. 6. Job ii. 10. Pſal. xxxvi. 6.

Q. How do you profeſs to *Believe* all this of God?

A. Becauſe though ſome part of it might have been diſcover'd by *Natural Reaſon*, and accordingly was found out by the Wiſer Heathens; yet the full, and perfect Knowledge of all this, is due to *Revelation*: And by the Accounts we have of theſe things in the *Holy Scriptures*, we both more clearly Underſtand Them, and are more firmly perſwaded of the Truth of Them.

SECT.

SECT. VIII.

Q. WHAT does the *Second Part* of your *Creed* contain?

Jo. xiv. 1. 1 Joh. iii. 23. A. It contains a ſhort Summary of all Such things as are Neceſſary to be known, and believed by Us, concerning our *Lord* and *Saviour* *JESUS CHRIST.*

Q. How is He here deſcribed to Us?

A. By his *Perſon*; his *Office*; his *Relation to God*, and *to Us.*

And in Jeſus Chriſt, his only Son, our Lord.

Q. How is his *Perſon* ſet out, in this *Article*, to Us?

Luk. ii. 21. A. By the *Name* Which he went by whilſt He was upon Earth; *JESUS.*

Q. How came our Saviour to be called by that Name?

A. He was ſo called by the expreſs Command of God, deliver'd by an Angel; firſt to the *Bleſſed Virgin*, Luk. i. 31. and then to *Joſeph.* Mat. i. 21.

Q. Is there any particular Significancy in that Name, that ſhould move God, in ſuch an Extraordinary manner, to give it to Him?

A. There is: For it denotes a *Saviour*; and was given by God to our Bleſſed *Lord* to ſhew, that He was to be the *Saviour* of the *World*; and that No other was to be ſo: *Mat.* i. 21. 1 Tim. i. 15. Luk. ii. 11. Acts xiii. 23. *Thou ſhalt call his Name Jeſus, for He ſhall Save his People from their Sins.* Acts iv. 12. *Neither is there Salvation in any Other; for there is none other Name under Heaven given among Men, whereby we muſt be Saved.*

Q. How

Q. How was this *Jeſus* to *Save* the World?

A. By delivering Us both from the *Power*, and from the *Puniſhment* of our *Sins*; and by putting us in a way of attaining unto Everlaſting Salvation. *Tit.* ii. 11, *&c. Rom.* vi. 4, 5, *&c.*

Q. What is the Title given to our Bleſſed Lord, with reſpect to his *Office*?

Q. He is called *CHRIST*; which is the ſame in *Greek*, that *MESSIAS* is in *Hebrew*, or *Syriac*: And is as much as to ſay, the *Anointed.* Joh. i. 41. *We have found the Meſſias, which is being interpreted,* ‖ *the Chriſt.* Joh. iv. 25. *I know that Meſſias cometh, which is called Chriſt.*

‖ In the Margin, the *Anointed.*

Q. Why had our Saviour this Title given to Him?

A. To ſhew, that as by the Ceremony of *Anointing* heretofore, God conſecrated Thoſe whom he called to ſome certain *Offices*; ſo was this *Jeſus* to be ſeparated, though not by a *Viſible Unction*, yet by the *Inviſible Power*, and *Grace* of the *Holy Spirit*, for all thoſe *Offices*, to which Men were *Anointed*, by God's Command, under the *Law.* Act. x. 38. *God Anointed Jeſus of Nazareth, with the Holy Ghoſt, and with Power.*

Q. What were thoſe Offices, to which Men were conſecrated, by the Ceremony of Anointing, under the Law?

A. They were chiefly Three; to the Office of a *Prophet*, *a Prieſt*, and a *King.* 1 Kin. xix. 15, 16. Exod. xl. 13, 15. 1 Sam. xv. 1.

Q. Was our *Saviour* to be conſecrated to All Theſe?

A. He was; and that by expreſs Prophecies, before his Coming into the World. See *Pſal.* xlv. cx. *Deut.* xviii. 15, 18, *&c. Iſa.* ix. 6. lxi. 1.

Q. How

Q. How did God *Anoint* him to theſe *Offices?*

Iſa. lxi. 1. comp. Luk. iv. 21, 22.

A. The *Holy Ghoſt came upon him*; and God, by *a Voice from Heaven*, declared him *to be his Son*, and commanded all the World *to Hear him*: Mat. iii. 16, 17. And he Received *the Spirit without Meaſure*, for the Diſcharge of all of Them. *Joh.* iii. 34.

Q. You ſay, that God before *Propheſy'd* of ſuch a *Chriſt*; Did the *Jews* know that He had done ſo?

A. Yes; and at that very time that *Chriſt* came into the World, they Generally expected the coming of Him. *Mat.* xi. 2. *Joh.* iv. 25. vii. 31. *Luke* iii. 15.

Q. How then came it to paſs, that They did not more readily Receive Him?

A. Becauſe they had flatter'd themſelves with the Expectation of a temporal Prince; who ſhould deliver them from their Enemies, and *Reſtore again the Kingdom unto Iſrael*: And therefore they could not bear the diſappointment of Receiving ſuch a *Meſſias*, as our Saviour profeſſed himſelf to be. *Luke* xxiv. 21. *Act.* i. 6.

Joh. v. 44. --- ix. 14.

Q. What Security have we, that this was indeed the *Meſſias*, of whom *Moſes*, and the *Prophets* Spake?

A. The Greateſt that can be Imagin'd. (*a*) He came at the exact *Time* that the *Meſſias* was to Come. (*a*) *Gen.* xlix. 10. *Malach.* iii. 1. *Dan.* ix. 25, 26. (*b*) He deſcended of the *Tribe* out of which the *Meſſiah* was to proceed. *Gen.* xlix. 9, 10. *Iſa.* xi. 1, 10. comp. *Mat.* i. *Luk.* iii. (*c*) He was born at the *Place* where the *Meſſias* was to be born. *Mich.* v. 2. *Mat.* ii. 1. He was *conceived* of a *Virgin*, as the *Meſſias* was

(*b*) Mar. xii. 35. Mat. xxii. 42. Heb. vii. 14.

(*c*) Joh. vii. 41, 42. Luk. ii. 4, 11.

to

to be conceived. *Iſa.* vii. 14. *Mat.* i. 25. *Luk.* i. 27,34. Beſides all which, he had ſuch *extraordinary Witneſs* born to him, as is not to be Gain-ſaid. God raiſed up a Singular Fore-runner to prepare the Way for him. Being come into the World, He Own'd him, by a Voice from Heaven, to be his Son: *Mat.* iii. 17. *He himſelf* wrought ſuch *Miracles*, as no One ever did: *Joh.* vii. 31. || He *empower'd* his Diſciples to work the Same *Miracles* in his *Name*, and for the *Confirmation* of his *Authority*. Mat. x. 7,8. *Mark* xvi. 17,18. Being put to Death at the Inſtigation of the Jews, He was by God *raiſed again* the Third Day from the *Dead*; and, in the preſence of his Diſciples, viſibly taken up into Heaven, where he now ſitteth at the Right-hand of God. *Acts* i. 3,9.

Iſa. xl. 3. Mal. iv. 5. Luke i. 17. Mat. iii. 3. Mark i. 2,3. Mat. xi. 5. Jo. iii. 2. — xxi. 25. || Jo. xiv. 12

See below, Sect. xii.

Q. You ſaid that *Jeſus* was called *Chriſt*, becauſe he was to be conſecrated by the *Holy Ghoſt* to the ſeveral *Offices*, to which Men were *Anointed* under the *Law*: Tell me therefore, How does it appear that this *Chriſt* was a *Prophet?*

A. It is manifeſt that He exerciſed all the Parts of the *Prophetick Office*. He foretold things to Come. *Jo.* ii. 19. *Mat.* xvii. 22,23. xxiv. 2, *&c.* He *declared God's Will* to the World: And he commiſſion'd his Diſciples, to *Go* and *Publiſh* the ſame Doctrine of *Salvation* to all Mankind. *Mat.* xxviii. 19,20. *Mar.* xvi. 15.

Mat. v. vi. vii. Luk. ix. 35. Heb i. 1.

Q. How do you believe *Chriſt* to have been a *Prieſt*, ſeeing He was not deſcended of a *Prieſtly Tribe*, or *Family*. Heb. vii. 14.

A. As the Scriptures teach me to believe: I believe him to have been a *Prieſt* not according to the *Legal Inſtitution*; but of another,

and more ancient Kind: *after the Order of Melchiſedeck. Pſal.*cx.4. *Heb.*v. 10. vi. 20. vii. 14, *&c.*

Q. What is the *Order* of which you ſpeak?

A. It is evident that when God choſe the *Tribe* of *Levi*, and the *Family* of *Aaron*, to miniſter unto him under the Law, He took them inſtead of the *Firſt-born* of Every *Tribe*, and *Family*, who, by virtue of their *Birth-Right*, had the *Prieſthood* belonging to them. *Exod.*xix.22. xxiv. 5. Now *Melchiſedeck* living before this was done, was a *Prieſt* by that ancient *Right*, and not According to the Law. But then beſides this, He was a *King* too; and ſo the *High-Prieſt* over his People. Now ſuch a *Prieſt*, and *Prince* together, was *Chriſt* over his *Church. Heb.* vii. 1, 2. Again: Of *Melchiſedeck* we know not either who went before him, or who ſucceeded Him in theſe *Offices*. So that his *Prieſthood*, as to us, was a *ſolitary Prieſthood*, in which as He ſucceeded None, ſo neither does it appear that any ſucceeded Him. And ſuch alſo is the *Prieſthood* of *Chriſt*: There was never any ſuch *High-Prieſt* before, nor ſhall there ever Riſe up Any like him. *Heb.* vii. 3, 6.—23, 24.

Gen. xiv. 18.

Q. Wherein did He exerciſe this Office?

A. In all the Parts of the Prieſtly Function: He offer'd up himſelf a Sacrifice for our Sins. *Heb.*vii.27. ix. 12, 26, 28. Having done this, He Aſcended into Heaven, *there to Appear in the Preſence of God for Us*, *Heb.* ix. 12, 24. And He *Bleſſeth* us, not only by delivering Us hereby from the Puniſhment of Our Sins, but by Sanctifying our Souls; and ſo freeing Us, in great Meaſure, even from the Preſent Power of Them. *Heb.* ix. 14. x. 10, 14, 16, 17.

Eph. v. 2. Heb. x. 10. Rom. viii. 34. Acts iii. 26.

Q. How does it appear that Our *Lord* was not only a *Prophet*, and a *Prieſt*, but a *King* alſo?

A. The

A. The Scripture expreſly calls him ſo: *Jo.*xii. 15. xviii. 37. and that Authority which He has all along exerciſed over his *Church*, proves him to have been ſo. Iſa. ix. 6,7. Luk. i. 32,33. Mat. xxi. 5. Rev. xix 13, 16.

Q. What is that Authority?

A. While he was yet upon Earth, He *gave Laws* unto his *Church*, for the Regulation of the Lives and Actions of Thoſe who ſhould become Members of it. *Mat.* vii. 24,26. Theſe *Laws* he eſtabliſh'd with the Royal Sanction of *Rewards* and *Puniſhments*: *Mat.* vii. 19, 21. He ſettled a *Miniſtry*, for the *Conduct* of his *Church* under Him: *Jo.*xx. 21,22,23. He Rules in the Hearts of the Faithful, by his Spirit. He has already begun to ſubdue our Enemies, *Sin*, the *Devil*, and *Death*: And he will hereafter utterly deſtroy them. 1 *Cor.*xv. 24,25,26. He now *ſits*, in full Power, at *the Right-hand* of God, *Interceeding* for Us: And, at the End of the World, he will deſcend from thence with Glory, to Judge the World, and ſo put in execution his Promiſes, and Threatnings; by Infinitely Rewarding Thoſe who ſhall be found to have Obſerved his Laws; and exceedingly Puniſhing thoſe who ſhall have broken them: *Mat.*xxv. 31, *&c.*

SECT. IX.

Q. WHAT is that Relation which Chriſt is here ſaid to have to God?

A. He is **His Only Son.**

Q. In what Reſpect do you believe Chriſt to be the *Son* of *God*?

A. He is called ſo in the Holy Scriptures upon ſeveral Accounts: * As he was *Conceived*

by the *Holy Ghoſt* of the *Virgin Mary*: *Luk.*i.45. * As He was *anointed* by the *Holy Ghoſt* to the *Office* of the *Meſſiah*: *Jo.* x. 34. * As he was *Begotten* again of *God* when he *Raiſed Him* from the *Dead*: *Act.*xiii. 33. *Rom.* i. 4. And, laſtly, * as being Raiſed from the Dead, He was made by God the *Heir of All things*. *Heb.*i.3.

Q. In which of theſe Reſpects do you here profeſs to believe, that *Jeſus Chriſt* is the *ONLY Son* of God?

A. Preciſely ſpeaking, in none of them all; though yet I acknowledge the moſt of them to be ſo proper to Him, as not to be capable of being applied to any Other. But when I here profeſs Chriſt to be God's *ONLY Son*, I do it upon a much higher, and more excellent Foundation; namely, upon the Account of his *Eternal Generation*, and that *Communication* which *God* the *Father* thereby made of the *Divine Nature* to Him.

Q. Do you then look upon Chriſt to have been made by God *Partaker* of the *Divine Nature*; and ſo, to have been from all *Eternity*, *God*, together with Him?

A. If I believe the Scriptures to give a true Account of the Nature of Chriſt, ſo I muſt believe: For I find the ſame Evidences in them of the *Godhead* of *Chriſt*, that I do of that of the *Father*.

Q. What be thoſe Evidences?

Pſal.xlv.8. Iſa.vii. 14. - - ix. 5. Acts xx.28.

A. Firſt, they give the *Name* of *God* to him; and that in ſuch a Manner as plainly ſhews it is to be underſtood, in its moſt proper Import, and Signification. *Jo.* i. 1. xx. 28. *Rom.* ix. 5. 1 *Tim.* iii. 16. 1 *Jo.* v. 20. *Phil.*ii. 6.

Secondly, they aſcribe the moſt proper, and incommunicable *Attributes*, of *God* to Him. Such as *Omnipotence*;

Omnipotence; *Jo.*v.17. *Rev.*i.8. xi.17. *Omniſcience*: *Jo.*xvi. 30. xxi. 17. *Luk.*vi. 8. comp. *Jo.* ii. 24. *Rev.* ii. 23. *Immenſity*: *Jo.* iii. 13. *Mat.* xviii. 20. xxviii.20. *Jo.*iii.13. *Immutability*: *Heb.* i. 11,12. xiii.8. and even *Eternity* it ſelf: *Rev.*i. 8,17. xxii.13. *Prov.*viii.22. *Mich.*v.2. *Iſa.*ix.5.

To him, Thirdly, they aſcribe ſuch *Works*, as can belong to None that is not *God*. The *Creation* of the *World*: *Jo.* i. 3, 10. *Col.*i. 16. *Heb.* i. 2,10. The *Preſervation* of it: *Heb.* i. 3. *Miracles*: *Jo.*v. 21,36. vi. 40. The *Miſſion* of the *Holy Ghoſt*: *Jo.*xvi. 7,14. xiii. 26. And, in ſhort, all the *Works* of *Grace*, and *Regeneration*: *Jo.* v. 21. x. 16. xiii. 18. *Act.* xvii. 31. xx. 28. *Eph.*v. 26, *&c.*

Add to this, Fourthly, that he is there ſhewn to be *Honoured* as God: *Jo.*v.23. *Heb.*1.6. *Prayer* is made to him: *Act.* vii. 59. 1 *Cor.*i. 2. *Faith*, and *Hope* are directed to be put in Him: *Jo.*xiv. 1. *Pſal.* ii.12. *Praiſes* and *Thankſgivings* are Given to Him. *Jo.* xiv. 1. *Rev.*iii.5. *Glory*, and *Honour*, are rendred to Him. *Rev.*v.13. compare iv. 11.

And no wonder; ſince, Laſtly, the *Nature* of *God* is therein alſo expreſly aſcribed to Him: *Heb.* i. 3. *Phil.* ii. 6. *Col.* ii. 9. compare *Col.* i. 15, 19.

Q. But if Chriſt, therefore, be God, as well as the *Father*, how can He be called the *Son of God?*

A. Becauſe he Received his Divine Nature from the *Father*; who is the Beginning, and Root, of the Divinity; and has communicated his Own Eſſence to Chriſt: Who, therefore, though he has the *ſame Nature*, and ſo, in that, is *Equal* with the *Father*; yet is He in *Order* after him; as being *God of God.*

Q. How does it appear that *Chriſt* Received his *Divine* Nature from the *Father*?

A. It can only be known by that Revelation which God has made of it in the Holy Scriptures: Where he is, for this Reaſon, ſaid to be *the Brightneſs of his Glory, and the expreſs Image of his Perſon*, Heb. i. 3. *The Image of the inviſible God:* Col. i. 15. 2 Cor. iv. 4. to be *from God:* Jo vii. 29. to *have Life from the Father:* Jo. v. 26. and the like. And upon this Account it is, that our Saviour himſelf ſays, *that the Father is greater than he:* Jo. xiv. 28. *That he can do Nothing of Himſelf, but what he ſeeth the Father do:* Jo. v. 18, 19. Or if this be not yet plain enough; they tell us farther, in expreſs terms, that he is the *Begotten*, and the *Only begotten, Son of the Father*, Jo. i. 14, 18. iii. 16, 18. Heb xi. 17. 1 Jo. iv. 9. v. 1.

Q. But will not this make the *Holy Ghoſt*, as much *God's Son*, as *Chriſt*? And how then is *Chriſt* his *Only Son*?

A. In Matters of this kind, which are ſo far above our Capacities, and of which we know Nothing, but what God has been pleaſed to Reveal to Us, we muſt ſpeak, as God, in his Word, has taught us to ſpeak. Now the Scriptures no where call the *Holy Ghoſt*, the *Son of God*; nor *God*, the *Father* of the *Holy Ghoſt*: And therefore though we know not what the preciſe Difference is, yet becauſe the proper Act of a *Father* is to *beget*; we ſay that *Chriſt* Received his *Divine Nature* from *God* by *Generation*; but of the *Holy Ghoſt* we ſay, as the *Scriptures* do, that He *Proceedeth from the Father:* Jo. xv. 26. and is *the Spirit* not of the Father only, but of *the Son alſo*. Gal. iv. 6. Rom. viii. 9. Phil. i 19. 1 Pet. i. 11.

Jo. i. 14. --- iii. 16. Act. xiii. 33. Comp. Heb i. 5, 6. v. 5.

Q. What

Q. What is the laſt Reſpect in which our Saviour is here Repreſented to Us?

A. His *Relation to Us: OUR LORD.* Eph. iv. 5. 1 Cor. viii. 5. Rev. x. 6.

Q. How is *Chriſt OUR Lord?*

A. As he is *God*, together with the *Father*; and as by Him God *Created* the *World*; ſo has he the ſame Original Right of *Dominion* with him, and is *Lord* of All his Creatures. Acts x. 36. Jo. xx. 28. Pſal. ii. 8. Rom. x, 12.

Q. Is there not ſome Other ground for this Title, and which Reſtrains it in a particular Manner to Mankind?

A. Yes, there is: Inaſmuch as by his Coming into the World, and Dying for Us, he Redeemed Us from Death, and ſo became *Our Lord*, by virtue of that Purchaſe which thereby he made of Us. Rom. xiv. 7, 8, 9. 1 Cor. ii. 8. Phil. ii. 8, 9, 10, 11. Acts ii. 36.

Q. When did Chriſt begin, in this Reſpect, to be *Our Lord*?

A. He entred, in part, upon this Authority before his Death, though not without Reſpect to his dying for Us: As is Evident from his publiſhing his Goſpel; abrogating the Law; and ſetting out the Conditions of Life and Death to Mankind. Hence, before his Death, he aſſerted to himſelf the Power to *forgive Sins:* Mat. ix. 2, 6. But the full exerciſe of his Dominion, he entred not upon till after his Reſurrection; when, as himſelf declared to his Apoſtles, *Mat.* xxviii. 18. *All Power in Heaven and Earth was given unto Him.* See *Eph.* i. 20, 21. Jo. xiii. 3. Rom. xiv. 9. Phil. ii. 8, 9, &c.

Q. How long will Chriſt continue, in this Reſpect, to be *Our Lord*?

A. Chriſt will continue to be *Our Lord* for Ever; and of *his Kingdom there ſhall be no End:* Luk. i 32, 33. But then as the ſubject Matter

of a great part of that Authority which he now exerciſes over his Church, is proper only to the preſent State of it, and will determine at the Day of Judgment; ſo will all the farther exerciſe of ſuch Authority ceaſe together with it. Chriſt, as Mediator, *muſt Reign, till he has put all his Enemies under his Feet*; till Sin, Death, the Devil, and all Wicked Men, ſhall be deſtroy'd; and all his Faithful Servants, be delivered from the Power of them. *Pſal.* cx. 1. 1 *Cor.* xv. 25. But that being done, Chriſt will *deliver up* this Authority, *to God, even the Father:* 1 Cor. xv. 24. Nevertheleſs, ſtill, as God-Man, he will continue to Reign with, and over, his Saints, to all Eternity, in Heaven: And ſo make good what *Daniel* foretold concerning him, *Dan.* vii. 14. *That his Dominion is an Everlaſting Dominion; which ſhall not paſs away; and his Kingdom that which ſhall not be deſtroyed.*

SECT. X.

Q. WHAT does your Creed teach you farther to Believe concerning *our Lord Jeſus Chriſt*; in the following Articles which Relate to Him?

A. All ſuch Matters as are neceſſary to be Known, and Believed by Us, with Relation to the great Work of our *Redemption*, which was accompliſh'd by Him.

Q. By what means did Chriſt accompliſh the *Redemption* of Mankind?

A. By giving up Himſelf to the Death upon the Croſs for Us. 1 *Pet.* i. 18, 19.

Q. How could Chriſt, whom you believe to be *God*, die?

A. He

A. He took upon him our Nature, He became Man, like unto one of Us; *and being found in fashion as a Man*, he yielded up himself to *Death, even the Death of the Cross* for Us: *Phil.*ii. 7,8. Act.xx. 28.

Q. After what manner was Christ made Man?

A. Not by the *Conversion* of his *Divine Nature* into the *Humane*; nor by any *Confounding* of the *Two Natures* together: But by *Uniting* our *Humane Nature* to His *Divine*; after a Singular manner, and such as cannot be perfectly Expres's'd by Us. Jo. i. 14. Heb. ii. 14.

Q. Were then *Two distinct Natures*, the *Divine* and *Humane*, *United* together in *Christ?*

A. Yes, there were: And that in such wise as to make the same *Jesus Christ*, by the distinction of the *Two Natures*, in the *Unity* of the *same Person*; become truly, and really, at Once, both *God*, and *Man.*

Q. How was Christ made Man?

A. He **was Conceived by the Holy Ghost**, and **Born of the Virgin Mary.**

Q. How could Christ be conceived by the *Holy Ghost*?

A. Not by the communication of any part of his *Own Substance* to Him; but as that *Blessed* Spirit set Nature on Work, and took away the need of any Human Concurrence to his Production: And as, having thus prepared a Body for him, of the Substance of the *Virgin*; he breathed into it a most Perfect, Reasonable Soul. Mat. i. 18, 20. Luk. i. 35.

Q. Wherefore was it needful for the *Holy Ghost* to do this?

A. Both for the Honour, and Purity of our Blessed Saviour: † That so he might come into †Heb. vii. 26. 2 Cor. v. 21. 1 Pet. i. 19.

to

to the World free from all tincture of Sin: * And alſo, that by the extraordinarineſs of His Birth, He might fulfil the Prophecies, which God had before deliver'd concerning it.

* Mat. i. 23. Iſa. vii. 14. Luk. i. 27.

Q. How was Chriſt born of the Virgin *Mary?*

A. The Subſtance of his Body, was derived from that of the Bleſſed Virgin: He grew in her Womb; and at the full time of her Delivery, ſhe brought him into the World: And upon all theſe Accounts, ſhe was as much his Mother, as any Other Woman is Mother of the Child that is born by Her.

Gal. iv. 4. Luk. ii. 5, 6, 7. --- xi. 27.

Q. Had our Saviour then a Real *Body*, like unto One of Us?

A. He had both a Real Humane Body, *Luke* xxiv. 39. 1 *Jo.* iv. 2, 3 and Rational Soul; *Mat.* xxvi. 28. *Luk.* xxiii. 46. And was in all things like unto Us, only without Sin. *Heb.* ii. 17. iv. 15.

1 Tim. ii. 5. 1 Cor. xv. 21.

Q. Wherefore do you give the Title of *Virgin*, to the Mother of our Lord?

A. To teſtify our belief, that in the Production of our Saviour ſhe had no knowledge of any Man, but was at once a Mother, and a Virgin: Not to determine any thing of her Condition afterwards; though we piouſly ſuppoſe, and it has been Generally Received, that ſhe ſtill continued, as ſhe then was, a Virgin.

Mat. i. 25. Luk. i. 34, 35. Iſa. vii. 14.

Q. Should not this Relation of the Bleſſed *Virgin* to our *Saviour*, oblige Us to pay a more than Ordinary Reſpect to her?

A. No doubt it ſhould: And therefore it will become us always to mention her with Honour; to imitate her Vertues; and to give thanks to God, for that extraordinary Favour which

which he was pleaſed, to beſtow upon her, that ſhe ſhould be the *Mother* of our *Lord*. *Luke*. i. 48.

Q. What think you of that *Worſhip*, which, upon this Account, is paid to Her, in the *Church* of *Rome*?

A. As of the groſſeſt *Idolatry* that, it may be, was ever committed in the World: Such as no Good Chriſtian can think of without horrour; nor any One partake of, without the hazard of his Salvation.

Q. What is that Worſhip, of which you ſpeak ſuch hard Things?

A. It is the moſt proper Worſhip of God. *They *pray* to her in all their *Religious Service*: *They *put* their *truſt* in her: they Rely upon her for * *Grace*, and **Salvation*: * They *conſecrate* particular *Offices* of *Devotion* to her: *They erect *Societies* to her *Honour*: * They depend more on her *Mercies*, than *Chriſts*; and * Recur much oftner to *her*, than to *him*, for *Pardon*, and *Forgiveneſs*.

SECT. XI.

Q. YOU ſaid, that the End of Chriſt's being Born of the Virgin *Mary*, was, that he might thereby be in a Capacity of *Dying* for Us: Tell me, therefore, how did Chriſt do this?

A. He **Suffer'd under Pontius Pilate; was Crucified, Dead, and Buried.**

Q. Who was *Pontius Pilate*?

A. He was Governor of *Judæa*, under *Tiberius* the *Roman Emperor*, at the time of *Chriſt*'s Death; and condemn'd our Saviour to be Crucified. Mat. xxvii. 1, 2. Luk. iii. 1.

Q. Why

Q. Why do you take notice of the *Perſon* under Whom Chriſt *Suffer'd*?

A. For ſeveral Reaſons. 1. To fix the time of his Suffering, which had been particularly foretold by the Prophet *Daniel*, 490 Years before it came to paſs. 2. To ſhew that at that time *the Sceptre was departed from Judah*, and ſo the time of *Jacob*'s Prophecy, concerning the Coming of the *Meſſiah*, accompliſh'd. And, 3. To account for the *Manner* of *Chriſt's Death*; which was alſo extraordinary, and foretold by the Prophets: Crucifixion being not a Jewiſh, but a Roman, kind of Puniſhment.

Dan.ix. 26.

Gen.xlix.10.

Q. How came *Pontius Pilate* to condemn our *Saviour* to this *Death*?

A. He did it to ſatisfy the Importunity of the *Jews*, after having plainly declared, that he was not worthy to die. *Mat.*xxvii.24. *Luk.* xxiii. 14,15..

Q. What do you Obſerve from this?

A. The ſame which the Providence of God evidently deſign'd to declare by it; *viz.* That Chriſt *ſuffered* for *Our Sins*, not for any Evil that *Himſelf* had done.

Iſa.liii. 5,6. Rom.iv.25. 1 Cor.xv.3. Heb.vii.26. ix.28. x.10. 1 Pet.ii. 21, 22.

Q. Did Chriſt *ſuffer* any thing before his *Crucifixion*; that you ſay, firſt, *be Suffer'd*; and then that he *was Crucified*?

(*a*) Mat.xxvi. 2,24,45,70. Luk.xxii.22, 48,57. 1 Cor.xi.23. * Mat.xxvi. 56. Mar xiv.50. ‖ Luk.xxiii. 2,5. Jo.xix.12 †Mat xxvi. xxvii. Luk.xxii. xxiii. Jo.xviii.xix.

A. Yes, (*a*) very much: He was Betray'd by One of his Own Apoſtles, was Deny'd by Another; * was Forſaken by them All. ‖ He was Accuſed as a Rebel, and Falſe-Prophet by the *Jews*; † was Evil-intreated by the Souldiers; Hurried from the Chief Prieſts to *Pilate*; thence to *Herod*; from him back to *Pilate* again. He was Blind-folded; Buffeted; Scourged; Crown'd with Thorns; Spit upon: He carry'd his Own Croſs through the City: And beſides all this, under-

underwent that Inward Grief, and Anguiſh of Mind in the *Garden*, which much ſurpaſs'd all that he endured upon Mount *Calvary*. *Mat.* xxvi. 37,38. *Mar.*xiv. 33,34.

Q. Wherefore was Chriſt *Crucified?*

A. To fulfil both the *Types*, and *Prophecies*, concerning his Death. *Gen.*xxii.6. *Numb.*xxi.9. comp. *Jo.*iii.14. *Pſal.*xxii.17. *Zach.*xii.10. And, in the next Place, to deliver Us from *the Curſe of the Law*, by *Making himſelf a Curſe for Us. Gal.*iii. 13.

Q. How did Chriſt ſuffer all this?

A. Only in his * *Humane Nature:* His *Body* bore all the Inflictions of the *Jews*, and *Souldiers*, without: His *Soul* was the Seat of all his *Fears*, and Horrours, and Pains, which he felt within. The †*Divine Nature* only gave worth, and value, to what the *Humane* bore. The ſame Perſon was *God*, and *Man*, who underwent all this: But the *Man* only *Suffer'd*; the *Divine Nature*, neither *did*, nor *could Suffer* any thing.

* 1 Pet.iii.18. --- iv.1.

† Acts xx.28. 1 Cor.ii.8.

Q. Wherefore to his being *Crucified*, do you add, that he *Died*?

A. Becauſe though Crucifixion was Capital Puniſhment, and extended unto Death, yet it was not neceſſarily, in its ſelf, Mortal. So that Chriſt might have been *Crucified*, and yet for all that, not have *Died.*

Luk.xxiii. 46. Mar.xv.37. 44. Acts ii. 23. v.30, &c.

Q. Was it neceſſary to our Redemption, that *Chriſt* ſhould *Die*?

A. It was: For *the Wages of Sin is Death:* Rom. vi. 23. and without ſhedding of Bloud there could be no Remiſſion: *Heb.*ix.22. And therefore we could not have been deliver'd from Death, on any other Terms, than by Chriſt's dying in our ſtead. Whereas by dying, He has made a full Satisfaction for our Sins; has

Iſa. liii.10. 1 Pet.i.18,19. Rom v.10. viii. 32. Col i 21.

has taken away the Sting of Death; And conquer'd him who had the Power of Death, that is, the Devil. *Heb.* ii. 14. ix. x. *Rom.* v. 6,8. 1 *Cor.* xv. 55,57.

Q. How was Christ's Body disposed of, after he was Dead?

A. It was decently, and honourably *Buried*, by *Joseph* of *Arimathea*, and *Nicodemus*, principal Men among the *Jews*; and that according to the Prophecies of God to that purpose. *Mat.* xxvii. 60. *Mar.* xv. 46. *Jo.* xix. 38, *&c.* comp. *Psal.* xvi. 9. *Isa.* liii. 7,8.

Q. What became of his *Soul*, while his *Body* lay in the *Grave?*

A. He therein **Descended into Hell.** *Psal.* xvi. 10. *Act.* ii. 31.

Q. What does the Word *Hell* signify?

A. It is diversly Used in the Holy Scriptures. Sometimes it signifies the (*a*) *Grave:* (*b*) Sometimes the *State* of the *Dead:* And sometimes (especially in the *New Testament*) it denotes the (*c*) *Place* of the *Damned*, wherein they are to be tormented for Ever and Ever.

(*a*) (*b*) Gen. xxxvii 35. ——xlii. 38. 1 Sam. ii. 6. (*b*) Psal. xvi. 10. (*c*) Psal. ix. 17. Mat. v. 22, 29,30. x. 23. xxiii. 33. Luk. xii. 5. *&c.*

Q. In which of these Significations do you here understand it?

A. In the *first* it cannot be taken: For of the *Burial* of *Christ's Body* there was mention before; and a *Soul* cannot Go into the *Grave*. Neither can it be taken in the *last*; for Christ finished all his Sufferings on the Cross: *Jo.* xix. 30. and had nothing to undergo in the *Place* of *Torments*.

Q. But might not *Christ descend thither*, to triumph over the Devil in his Own Place? Or to *deliver* from thence, all such as should there *Believe* in *Him*?

A. Some-

A. Something of this, I confeſs, has been ſuggeſted; but without any ſufficient Arguments to ſupport it.

Q. What then do you take to be the true Meaning of this *Article?*

A. It is evident that it muſt Refer to the Place whither Chriſt's *Soul* went in its *State of Separation: Acts* ii. 31. Now what that Place was, ſeems clearly pointed out to us in the Holy Scriptures. For, Firſt, Our Bleſſed Saviour promiſed the *penitent Thief*, but a little before his Death, that *That Day he ſhould be with him in Paradiſe:* Luk.xxiii. 43. And, Secondly, As he was Expiring, he gave up the Ghoſt, with theſe Words, *Father, into thy Hands I Commend my Spirit.* Chriſt therefore having now finiſh'd his Paſſion, expired upon the Croſs. His *Body* was laid in the Sepulchre; his *Spirit Return'd unto God that gave it*; and together with the Soul of the Penitent Thief, was carry'd by the Holy *Angels* into *Paradiſe*, where the *Souls* of the Righteous reſt till the Day of the *Reſurrection.* And from thence it return'd on the *third Day*, and was again Reunited to its *Body*, as Ours alſo ſhall be, at the Day of Judgment.

Luke xxiii. 46.

Eccleſ. xii 7.

Q. What is your Opinion of the *Limbus Patrum*, or *Priſon*, in which thoſe of the *Church* of *Rome* ſuppoſe the Souls of Holy Men, who dyed before the time of Chriſt, to be ſhut up: And to deliver whom, they ſay, our Saviour now went down thither?

A. As of a meer Fiction, for which there is not the leaſt ground in Scripture, || but much to the contrary; and fit to keep Company with their Other Dream of *Purgatory* ſince.

|| Mat. viii. 11. Luk. xvi. 22, 23.

SECT.

SECT. XII.

Q. WAS Chriſt to continue *always* under the *Power* of *Death*?

A. No, but the contrary was foretold concerning Him: That God *would not leave his Soul in Hell, nor ſuffer his Holy One to ſee Corruption.* Pſal xvi. 10. Acts ii. 31.

Q. How was he deliver'd from the Power of the Grave?

A. **He Roſe again the Third Day from the Dead.**

Q. How do you underſtand theſe Words?

A. That upon the *Third Day* after his *Death*, his *Soul* and *Body*, which had been ſeparated from One Another, were, by the mighty Power
Eph. i. 19, 20. of God, brought together again, and vitally United to One Another. And ſo the ſame *Jeſus* who was *dead*, became again *alive*; or, as it is in my Creed, *Roſe again the Third Day from the Dead.*

Q. Did *Chriſt Raiſe Himſelf* from the *Dead*?

A. I before ſaid, that he was Raiſed by the
Acts ii. 32. Gal. i. 1. *mighty Power of God:* Nor could any thing leſs than a *Divine Power* have done it: *Eph.* i. 19, 20. Yet as *Chriſt* was *God*, as well as *Man*, ſo
Jo. v. 21. he did alſo, upon that account, concur to his Own Reſurrection. And thus the Scripture tells us, *Jo.* ii. 19. *Deſtroy this Temple* (ſays Chriſt to the Jews) *and in Three Days I will Raiſe it up.* Jo. x. 17, 18. *Therefore doth my Father Love me, becauſe I lay down my Life that I may take it up again. No Man taketh it from me, but I lay it down of my ſelf: I have Power to lay it down, and I have Power to take it again.*

Which

Which is alſo, by the way, another Evident Argument to prove that *Chriſt* is *God*.

Q. How does it appear that He did thus Riſe from the Dead?

A. By the *Teſtimony* of Thoſe who were *Eye-witneſſes* of it: And ſaw Him firſt cruelly *put to Death*, and afterwards beheld Him *Alive* again. Acts i.21,22.

Q. Are the Perſons who give teſtimony hereunto, ſuch as may be ſecurely Rely'd upon, in a Matter of this Moment?

A. They are: For, Firſt, we have the Teſtimony of his moſt bitter *Enemies*, as well as of his *Friends*, to prove his *Death*: Mar.xv.39, 44,45. Mat.xxvii.62,*&c.* Nor will the Sufferings which He underwent, permit Us to doubt of it: *Jo.* xix. 33,34. And, Secondly, as for his being *Alive after*; the *Jews*, who ſet a Guard upon his Sepulchre, on purpoſe to prevent his being Stollen away, and the Pretence of his Reſurrection, which they were afraid his Diſciples had deſign'd to Raiſe thereupon, yet could not deny, but that in deſpight of all their Care, He was Gone out of the Sepulchre; and what was become of Him they could not tell. *Mat.*xxvii.62,*&c.* xxviii.11,*&c.* Mat.xxvii. 50,59. Luk.xxiii.55. --xxiv.i.11, 20.

Q. But what poſitive Witneſs have you, of his being Alive after his Crucifixion?

A. We have the † Witneſs of his * *Apoſtles*; of his * *Diſciples*; of above * *Five hundred* Perſons, who ſaw him, and converſed with him; and many of which died for the Teſtimony which they gave unto it: None ever went back from it. We have beſides this, the Witneſs * of ‖ *Angels*: The Witneſs * of a (*a*) *Perſecutor*, by this very Aſſurance converted into an Apoſtle. And, laſtly, the Witneſs * of † 1 Cor.xv. 5,*&c.* Luk xxiii. 37. Jo xx. 19, 25,27. Acts i.3,21, 23. ‖ Jo.xx.12. (*a*) Acts ix 4.

(b) Acts ii. 4,32. — iii.8,15. — iv.8,10, 33. — v.12,15, 31,32.

(b) *God* Himſelf; who, without all diſpute, enabled the firſt Preachers of this very *Article* to work wonderful *Miracles*, in Confirmation of it; and thereby as effectually, as could be deſired, Gave his Own Evidence to the truth of it.

Q. Why do you add the Circumſtance of the Time of his Reſurrection; that He *Roſe* the *Third Day?*

A. To ſhew that he Roſe according to the *Types*, and *Prophecies*, that had gone before concerning Him; and upon the very Day that He himſelf had foretold he would Riſe. *Jon.* i. 17. ii.10. compare *Mat.*xii.38. — *Mat.*xvi.21. *Jo.*ii.19,20.

Q. How does it appear that it was the Third Day on which he Roſe?

*Mat.xxvii. 62. Mar.xv.42. Luk. xxiii. 54. Jo.xix. 32. †Mat.xxviii. 1. Mar.xvi.1,2. Luk.xxiv.1. Jo.xx.1.

A. * He Suffer'd on the Sixth Day, being Our *Friday*, between Nine and Twelve a Clock in the Morning: † He Roſe on the Firſt, commonly called, Our *Sunday* Morning after; and ſo was Dead, part of *Friday*; all *Saturday*; and part of *Sunday*. For the *Jews* computed the Day from the *Evening*; and ſo *Saturday* Night, Six a Clock, the *Firſt* Day of the *Week*, according to them, began.

Q. Was there any thing Remarkable in the Day on which he Roſe?

A. It was the Day on which God had before deſigned he ſhould Riſe. And therefore, on this Day, the *Sheaf* of the *Firſt-fruits*, by which their Harveſt was to be conſecrated, was lifted up before God, among the *Jews*; *Lev.*xxiii.10. to ſignify, that *Chriſt*, our *Firſt-fruits*, ſhould on this Day be Raiſed up by God from the Dead; and ſo become a Surety to Us, of our *future Reſurrection*. See *Rom.*xi.16. 1 *Cor*, xv.20,23.

Q. What

Q. What is the ſpecial Importance of this *Article* to Us?

A. It is very great: Inaſmuch as, Firſt, It does beyond contradiction confirm the *Divine Authority* of our *Bleſſed Lord*; Rom. i. 4. and the *Truth* of our *Religion*: Rom. viii. 33, 34. And, in the next Place, does Aſſure Us, that the Price of our Redemption was fully paid by Him; *Rom.* iv. 25. and is a Pledg to Us, that *as Chriſt was raiſed from the Dead, ſo ſhall our mortal Bodies be quickned alſo, by the ſame Spirit of Chriſt, which dwelleth in Us.* Rom. vi. 5, 9. viii. 11.

2 Cor. xiii. 4. Acts xiii. 33.

1 Pet. i. 3. Rom. i. 10.

SECT. XIII.

Q. HOW did our Bleſſed Lord diſpoſe of Himſelf, after that he was *Riſen* from the *Dead*?

A. He continued upon the Earth, Forty Days, with his *Diſciples*, both to *Confirm* them in their *Belief* of his *Reſurrection*: *Jo.* xx. 19, 25, 27. *Act.* i. 3. and to *Inſtruct* them more fully in all thoſe things, which they were afterwards to preach to the World: *Acts* i. 3. And then, at the End of them; **He aſcended into Heaven; where he now ſitteth at the Right-hand of God, the Father Almighty.**

Q. After what Manner did Chriſt *Aſcend into Heaven*?

A. He went up Viſibly in the Preſence of all his Diſciples. A Cloud came down under his Feet; and he mounted by degrees in it. They follow'd him a long time with their Eyes; till at laſt having loſt Sight of Him, but yet ſtill looking after him to the Place Where he paſſed,

Luk. xxiv. 50, 51. Acts i. 9, 10.

ſed, Two Angels appear'd to them, and thus confirm'd them in the Truth of what they had ſeen; *Ye Men of Galilee, why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo Come in like manner, as ye have ſeen Him Go into Heaven.* Acts i. 9, 10, 11.

Q. Did Chriſt *Aſcend* in the ſame *Body*, in which He converſed with his Diſciples, after his *Reſurrection*?

A. He did Aſcend in the ſame *Body*; and has aſſured Us thereby, that We ſhall hereafter be Received up thither in our *Bodies*, as well as *Souls*; and ſo Reign, in Both, together with Him.

Q. Into what part of *Heaven* did *Chriſt Aſcend*?

A. He aſcended into the *Higheſt Heaven*; where God does in a ſingular Manner ſhew his *Majeſty*, and *Glory*. And therefore our *Creed* tells us, that being aſcended into Heaven, he * *ſat down at the Right-hand of God, the Father Almighty*: Where alſo He ſhall continue, till he ſhall come again from thence *to judge both the Quick, and the Dead.* Luk. xxii. 69. 1 Cor. iii. 1, 2.

Eph. iv. 10. Heb. iv. 14. — vi. 19. — ix. 24. *Mar. xvi 19. Phil. cx. 1. comp. Act. ii. 34. Rev. i 13.

Q. What do you mean by the *Right-hand of God*?

A. Not to Repreſent God under the Figure of a Man; nor to intimate any particular || Poſture of *Chriſt* Above; though having a *Humane Body*, he might well enough be deſcribed in it. But, as by the One, I underſtand a Place of Power, Honour, and Authority; 1 *King.* ii. 19. *Pſal.* xvi. 11. xliv. 3. *Luk.* xxii. 69. *Heb.* i. 3, 4. So, by the Other, I ſuppoſe is meant, the *ſettled Poſſeſſion*, and *Enjoyment* of all theſe:

|| See Rom. viii. 34. 1 Pet. iii. 22. Acts vii. 56.

theſe: *Prov.* xx. 8. *Heb.* x. 12. And the Senſe of the whole I take to be this; That Chriſt being *Aſcended* up into *Heaven*, was immediately thereupon enſtated by God in the full Poſſeſſion of his *Regal Office*, and *Dignity*; and † ſhall continue to enjoy it, till he ſhall have finiſh'd the whole Work of our Redemption: By beſtowing Glory, and Salvation upon all his faithful Servants; and by finally deſtroying, in Hell-fire, all the Enemies of his Power and Dignity.

Phil. ii. 8, 9. Eph. i. 20, &c. Act. v. 30, 31. † 1 Cor. xv. 25. Heb. x. 12, 13. Pſal. cx. 1.

Q. Does our *Saviour* do any thing, *at preſent*, for Us, with *God* in *Heaven*?

A. Yes; he perfects his *Prieſtly* Office there, by *Interceding* Effectually with God for our *Forgiveneſs*: As the *High Prieſt* under the Law, when he went into the *Holy Place*, before the *Ark*, with the *Bloud* of the *Sin-offering*, did thereby finiſh the Propitiation which he was to make, for the *Sins*, and *Offences*, of the *People* of the *Jews*. *Rom.* viii. 34. 1 *Tim.* ii. 5. *Heb.* ix. 11, 12, 24. 1 *Jo.* ii. 1.

SECT. XIV.

Q. HOW long ſhall our Saviour Chriſt continue to *Sit*, and *Intercede* for Us, at *God's Right-hand*?

A. Till the End of the World: Which being Come, He ſhall Return from thence with Glory **to Judge both the † Quick and the Dead.** Acts iii. 21. *The Heavens muſt Receive him till the times of Reſtitution of all Things.* And then, *This ſame Jeſus, which was taken up into Heaven, ſhall ſo Come in like manner, as he was ſeen to Go into Heaven.* Acts i. 11.

Mat. xvi. 27. † Act. x. 42. 1 Pet. iv. 5. 2 Tim. iv. 1.

Q. What do you mean by that Phraſe, *the Quick, and the Dead?*

A. By the *Quick*, I underſtand thoſe who ſhall be found Alive on the Earth at the Day of Judgment: 1 *Cor.* xv. 51. 1 *Theſſ.* iv. 15. By the *Dead*, thoſe who ſhall have before departed out of this Life. And I make mention of Both to ſhew, that *ALL Men* ſhall be *judged*; And that || *Chriſt* ſhall be the *Judge* of *ALL*. *Acts* x. 42. 2 *Cor.* v. 10. 2 *Tim.* iv. 1. 1 *Pet.* iv. 5.

|| Act. xvii. 31. Rom. xiv. 9.

Q. Do you then believe that there ſhall be a General Day of Judgment, to the whole World?

A. I do believe there ſhall be ſuch a Day, and that moſt Solemn, and Terrible: *Mat.* x. 15. xi. 22, 24. xii. 36. *Jo.* v. 22, 25. *Acts* xvii. 31. *Rom.* ii. 5, *&c.* 2 *Pet.* ii. 9. iii. 7, *Heb.* vi. 2. ix. 27. 1 *Jo.* iv. 17. *Jude* 6. *Wherein, firſt, the Angels ſhall Sound the Trumpet; at the Voice of which, all that are in the Graves ſhall Ariſe, and Come forth, and be Gather'd together into One certain Place: † Then our Saviour ſhall come down in the Clouds of Heaven, with Power and Great Glory; and the Books ſhall be Open'd, and the Judgment ſit; and every Man be judged out of the things which are Written in thoſe Books, according to his Works. See *Mat.* xxv. 31. comp. *Mat.* xxiv. 30.

a Mat. xxiv. 31. ---xxv. 32. 2 Theſ. ii. 1.

† Dan. vii. 9, 10. Rev. xx. 4, 11, 12.

Q. After what *Manner* ſhall this *Judgment* be tranſacted?

A. The particular Manner is unknown to Us: Yet this we are told, that we ſhall then be call'd to an Account for all that we ſhall have done in the whole Courſe of our Lives here on Earth. Every evil Work; every fooliſh, and wicked Word; every ſecret Thought, ſhall

ſhall be brought to light. Nothing that we now covet the moſt to hide, but ſhall be then diſcloſed. And we ſhall be either Acquitted, or Condemn'd, according to what we ſhall have done, whether it be Good, or whether it be Evil. *Eccles.* xii. 14. 1 *Cor.* iv. 5. 2 *Cor.* v. 10. *Mat.* xii. 36. *Rom.* ii. 5. *Rev.* xx. 12.

Q. Shall there be any particular Method obſerved, in the Proceedings of this Judgment?

A. Yes, there ſhall: For, Firſt, The ‖ Juſt ſhall be Raiſed, and Judged, and Acquitted; and Caught up into the Air, at ſome convenient diſtance from the Earth, where, with the Holy Angels, they ſhall fill up the Retinue of our Bleſſed Saviour. Then the * Wicked ſhall be Raiſed, and brought to Judgment: And being condemn'd, not only by Chriſt, and his Saints, but by the Sentence of their Own Conſciences, they ſhall, together with the Devils, † be driven away by the Angels thereunto appointed, into their Place of Torments. Which being done, Our Saviour ſhall, together with all his Saints, Return triumphantly to Heaven, and there Reign in Glory at the Head of them for Ever, and Ever. *Mat.* xxv. 1 *Theſſ.* iv, *&c.*

‖ 1 Cor. xv. 23. 1 Theſ. iv. 16, 17. Mat. xxv. 32, 34.

* Mat. xxv. 41. — xix. 28. 1 Cor. vi. 2.

† Mat. xxv. 46.

SECT. XV.

Q. WHat does the *THIRD PART* of your Creed contain?

A. It contains all that is needful to be Known, and Profeſs'd by Us, with Relation to the Holy Ghoſt.

Q. What do you account needful to be believed concerning Him?

A. Not only that there is a *Holy Ghoſt*; but that he is the *Third Perſon* in the ever-bleſſed *Trinity*; and partakes, as ſuch, of the *ſame Divine Nature*, with the *Father*, and the *Son*.

Q. How does this appear?

A. By the plain Teſtimony of the *Holy Scriptures*; by which alone we are capable of knowing any thing, in theſe Matters. Now thoſe Sacred Writings evidently ſpeak of him, not only as a *Perſon*; but as a *Divine Perſon*; and that diſtinct both from the *Father*, and from Our *Lord Jeſus Chriſt*.

Q. Wherein do the Holy Scriptures ſpeak of this Bleſſed Spirit, as of a *Perſon*?

A. * They give him the Proper *Names* of a Perſon: *God*; Acts v. 3,4. *Lord*; 2 *Cor.* iii. 17. *The Spirit*; 1 Sam.xvi.14. Jo.xvi.13. The *Comforter*; Jo.xiv.26. xvi.7, *&c.* * They aſcribe to Him the *Properties* of a Perſon; *Underſtanding*, 1 Cor.ii.11. *Will*, 1 Cor. xii. 11. * They Repreſent Him as doing *Perſonal Acts*: He is *Sent*; He *Cometh*; *Goeth*; *Heareth*; *Teacheth*: Jo. xiv. 26. xv.26,27. Jo.xvi.7,13, *&c.* *Is Tempted*; *Reſiſted*; *Grieved*: Eph.iv.30. *Speaketh*; *Commandeth*; *Intercedeth*: Acts x.19. xiii. 2. *Rom.* viii.26. * They *join* him with thoſe who are confeſſedly *Perſons*; viz. *God* the *Father*, and *our Lord Jeſus Chriſt*. In the Form of *Baptiſm*: Mat.xxviii.19. In St. *Paul*'s Wiſh for the *Corinthians*: 2 Cor.xiii.14. In St. *John*'s Catalogue of *Witneſſes*: 1 Jo.v.7. They *Oppoſe* him to ſuch *Spirits*, as We All allow to be *Perſons*: 1 Sam. xvi.14. * They repreſent him under *Perſonal Apparitions*: Mat.iii. 16. Acts ii. 3. and by all this undoubtedly aſſure Us, that He is a *Perſon*.

Q. By

Q. By what Arguments from the Holy Scriptures do you prove, that He is a *Divine Perſon*?

A. By the ſame by which I before ſhew'd the *Son* ſo to be. They aſcribe to him the *Names* of *God:* Acts v. 3,4. 2 Cor.iii. 17. The *Attributes* of *God:* Heb. ix. 14. Pſal. cxxxix. 7. Job xxvi.13. The *Honour* of *God.* They tell us, That He is the *Spirit* of *God:* 1 Cor.ii.11. 17. That a *Sin* may be immediately *committed* againſt Him: *Mat.* xii. 31. That his dwelling in Us, makes our *Bodies* the *Temples of God:* 1 Cor.iii. 16. That Chriſt, by being *Conceived* by *him*, became the *Son of God:* Luke i. 35. They teach us to *Baptize* in his *Name*, together with thoſe of the *Father*, and *Son: Mat.* xxviii. 19. And ſhew Us even St. *Paul* himſelf paying a *Religious Invocation* to him: 1 *Theſ.* iii. 12, 13. 2 *Theſ.* iii. 3, *&c.*

Q. How do you prove him not only to be a *Divine Perſon*, but a Perſon *diſtinct* both from the *Father*, and the *Son*?

A. He *proceedeth from the Father*; and therefore is not the *Father*: Jo.xv.26. He is *ſent by the Son*; and therefore is not the *Son:* Jo. xvi. 7,15. He is *ſent*, ſometimes by the *Father*, in the *Name of the Son*; and ſometimes by the *Son*, from the *Father*; and therefore is neither the *Father*, nor the *Son:* Jo.xiv. 26. xv.26.

Comp. Mat. iii. 16. & xviii. 19. Eph. ii. 18. Gal. iv. 4,5,6. 1 Jo. v. 7.

Q. But did not you before ſay, that there is but *One God*? And how now do you ſay, that the *Father is God, the Son is God, and the Holy Ghoſt is God*?

A. That there is but *One God*, the Holy Scriptures plainly declare; and even Reaſon it ſelf confirms it to Us. And yet the Same Scriptures as plainly declare, Every One of theſe Three

Three to be *God*. And the only way we know of Reconciling theſe Two, ſeemingly contrary, Aſſertions; is to ſay, that theſe Three partake of *One*, and the *ſame Divine Nature*, communicated from the *Father*, to the *Son*; and from *Both* to the *Holy Ghoſt*: And that therefore They together make but *One God*.

Q. How can it be poſſible that Three diſtinct *Perſons*, ſhould ſo partake of the *One*, *Divine Nature*, or *Eſſence*, as All together to make but *One God*?

A. That is not my Concern to determine: This I am ſure, that if the *Scriptures* be (as We all allow that they are) the *Word of God*, what they plainly deliver muſt be true, becauſe it is, in effect, delivered by God himſelf; who can neither be Himſelf deceived, nor will deceive Me. Now that they deliver both theſe Propoſitions to me; That *the Father is God, the Son is God, and the Holy Ghoſt is God*: And yet, *that there are not Three Gods, but One God*: I am as ſure, as I can be of any thing that is ſpoken, or written, for my Underſtanding. That therefore both theſe Aſſertions are True, and Credible, I am ſure. But how, or after what manner, I am to underſtand them, ſo as to remove all ſhew of Contradiction in them, this the Holy Scriptures have not Revealed; nor do I therefore preſume to pronounce any thing, more particularly, concerning it.

Q. Why then do you ſay that they are *Three Perſons*, and but *One*, in the *Divine Eſſence*?

A. Becauſe I know not how better to expreſs the *Unity*, and *Diſtinction* of them; and they are *Terms* which the *Church* has long Received; and I ſee no Reaſon to depart from them, unleſs I knew of ſome better,

and

and more apt Expreſſions, to Uſe in their Stead.

Q. Is there any thing farther needful to be known, concerning the *Holy Ghoſt*?

A. Yes, there is; and that is with Relation to his *Office*: That it is he **who Sanctifieth Me, and All the Elect People of God.**

Q. How is it that the *Holy Ghoſt* does this?

A. He *Regenerates* Us at our *Baptiſm*: Jo.iii. 5. Tit.iii. 5. Gal. v. 15. He *Unites* Us unto *Chriſt*: 1 Cor. xii. 12, 13. 1 Jo. iii. 24. *Co-operates* with Us in all our *Religious Undertakings*: 2 Cor. ix. 5. He *Illuminates* our *Underſtandings*: Pſal. cxix. 18. Acts xvi. 14. *Diſpoſes* our *Wills*: Phil. ii. 12. *Settles* us in the Faith of *Chriſt*: Eph. ii. 8. Phil. i. 29. Heb. iv. 2. *Enables* us to fulfil our *Duty*: Rom. viii. 14. Gal. v. 16. *Helps* our *Prayers*: Rom. viii. 26, 34. 1 Jo. v. 14. *Fortifies* us againſt *Temptations*: 1 Cor. x. 13. And *Carries* us through all the Dangers, that either our Own Weakneſs, or the Cunning, and Malice of the Devil, may raiſe againſt Us; to draw us away from, or hinder Us in Our Duty. *Phil.* i. 6. 1 *Cor.* i. 8. 2 *Cor.* i. 22. *Eph.* iv. 30.

Jo. vi. 44: Deut. xxix. 4. Acts xiii. 48. 1 Theſſ. ii. 13. Jer. xxxii. 40. Ezek. xxxvi. 27. 1 Cor. iii. 6. 1 Jo. iii. 9. 2 Theſſ. iii. 3. Mat. vi. 13.

Q. Will the *Holy Ghoſt* alone do all this for Us?

A. No, but we muſt Uſe our Own Endeavour, if ever we mean to be aſſiſted by him. It is by the *Grace* of the *Holy Spirit* alone, that we are Able to do thoſe things which God, and our Duty, Require of Us. But that *Grace* is not to exclude, but to aſſiſt and perfect our Own Endeavours; and to enable us thereby to do that, which, without it, we ſhould never have been able to have done. *Phil.* ii. 12. *Work out your own Salvation with Fear and Trembling: For it is God which Worketh in you, both to Will, and to Do, of his Good Pleaſure.*

2 Cor. iii. 5.

Q. By

Q. By what means may we obtain this *Help* of the *Holy Spirit*?

Eph.iv.30. *A.* By fervent *Prayer* to *God* for his *Grace*: Luke xi. 9. and by a diligent Care to uſe that Portion of it, whatever it be, which God hath given Us, to his Honour, and Service: *Mat.* xiii. 12. xxv. 29. And upon our doing of which, not only that *Grace* which we have already, ſhall be ſure to be continued to Us, but greater Degrees ſhall be added to it. 2 *Pet.* iii. 18.

Q. Are theſe the only Ends for which the Holy Spirit was given by *Chriſt*, to his *Church*?

A. No; His *Operations* are very many, and can hardly be particularly Enumerated. He not only *Regenerates*, and *Sanctifies* Us; *Diſpoſes* us to our *Duty*; and *Fortifies* Us againſt *Temptation*; but moreover, *Directs* us in Our *Doubts*; *Comforts* us in our *Afflictions*; *Supports* us in our *Troubles*; *Arms* us againſt the *Fear* of *Death*; Gives us *Strength*, and *Courage*, in *Trials* and *Perſecutions*: And, in ſuch Caſes as he ſees needful, *Seals our Souls*, with ſuch an Inward *Senſe*, and *Aſſurance* of God's *Favour*, as makes us firmly ſatisfied of our future, Everlaſting, Salvation. *Rom.* v. 5. viii. 14, 17. 2 *Cor.* i. 22. *Eph.* i. 14. *Gal.* iv. 6.

Acts iv. 31. — v. 41. — xiii 52. Rom xiv. 17. 1 Theſ. i. 6.

Rom. viii. 37. 2 Cor. iv. 13, 16. Eph iv. 30. Phil i. 29.

Q. How long ſhall the Holy Ghoſt continue thus to Comfort, Sanctify, and Guide, the Faithful?

A. As long as there ſhall any Faithful Remain in need of his Aſſiſtance: Which becauſe there will be to the *End* of the *World*, therefore Chriſt has promiſed, that He ſhall alſo, till then, continue to *Conduct*, and *Govern*, his Faithful Servants. *Jo.* 14. 16. *Mat.* xxviii. 20.

SECT.

SECT. XVI.

Q. WHat does the *FOURTH*, and Laſt *Part* of your *Creed* Relate to?

A. To the *Church of Chriſt*: Its *Duty* and *Privileges* here; and its future *Hope* of *Glory* and *Immortality* hereafter.

Q. What is the Firſt Thing which you are taught to believe concerning *Chriſt's Church*?

A. That there is a **Holy Catholick Church.**

Q. What is that *Church*, of which this *Article* ſpeaks?

A. It is the *Univerſal Church* of *Chriſt*; the General Aſſembly of All thoſe, who from the time of the firſt publiſhing of the Goſpel, to this Day, have believed in Chriſt; or ſhall hereafter profeſs his Faith, to the End of the World.

Q. How can ſuch a *Church* be the *Object* of our *Faith*?

A. Not as to that part of it which we ſee, and communicate with; but chiefly in theſe Two Reſpects. Firſt, As we Believe, by the Word of God, that thoſe who have Gone before Us, in the true Faith of *Chriſt*, and the Fear of his Holy Name, though out of all Viſible Communion, at preſent, with Us, do yet Live to God; and are ſtill Members of Chriſt's Church, though in a different State from Us; and ſhall, together with Us, be gather'd into *One Glorious Society* at the laſt Day. And, Secondly, As, upon the ſame Grounds, we do alſo farther believe, that in all the Ages yet to come, to the End of the World, Chriſt ſhall continue to have a *Church* upon *Earth*;

1 Cor. xv. 23. 1 Theſſ. iv. 13. Luk. xx. 38.

Mat. xvi. 18.

So

So that no Power of Men, or Malice of the Devil, ſhall ever be able utterly to Root it out, or to deſtroy it.

Q. How can a Society, conſiſting of ſuch different Members, and thoſe at ſo great a diſtance, both in Time and Place, from One Another, yet all together make but *One Church*?

Acts ii. 41. &c. 1 Cor. x. 17. Gal. v. 5. Eph. i. 22. iv. 3, 4, 5. v. 23, 26. Col. i. 18. Heb. xii. 23.

A. Becauſe how different ſo ever the Members of this Church may otherwiſe ſeem to be; yet they are all * United together under One *Head*, the *Lord Jeſus*: * Are **Sanctified*, and *Ruled*, by the ſame *Holy Spirit*: * Endued with the ſame *Love* to *God*, and towards *One Another*: * *Live* by the ſame *Laws*: * *Profeſs* the ſame *Faith*: * *Partake* of the ſame *Sacraments*: * Have the ſame *Hope* of *Salvation* ſet before them: * *Worſhip* the ſame *God*, by the ſame *Advocate*, and *Saviour Jeſus Chriſt*: And (as to what concerns all the true, and lively Members, of this Society) * ſhall one Day be Gathered together into One actual *Place*, and *Portion*; in the Glorious *Kingdom of God* for Ever.

Q. Wherefore, do you give this Church the Title of *Catholick*?

Pſal. lxxvi. 1, 2. — cxlvii. 19, 20.

A. Upon ſeveral Accounts, but chiefly theſe Two: Firſt, To diſtinguiſh it from the *Jewiſh Church*; which was confined to a certain *People*, and was to continue, but for a certain *Time*: Whereas the *Chriſtian Church* takes in *all Mankind*; and is to laſt to the *End of the World*. Pſal. ii. 8. Acts x. 34, 35. Mat. xxviii. 19. Mark xvi. 15. Luk. xxiv. 47. 1 Cor. xii. 13.

And, Secondly, To ſhew that in this *Creed*, which comprehends what is to be *Believed* by *all Chriſtians*; we profeſs not our Faith of any *One*, determinate, *Church*; which may ceaſe, and

and fail; (ſuch as the *Church* of *England*, or *Church* of *Rome*;) but of the *Catholick*, or *Univerſal Church* of Chriſt; as that which ſhall never fail; and to which, alone, the *Promiſes* of *God* belong. Mat. xvi. 18. — xxviii. 19, 23.

Q. May not any *One*, determinate *Church*, be called the *Catholick Church*.

A. No, it may not; any more than *London* may be called *England*; or *England*, the *Whole World*. The *Catholick Church*, is the *Univerſal Church*; and that neither *Ours*, nor any other *particular Church* is; nor, whilſt there are more ſuch *Chriſtian Churches* in the World, can be. But, *a Catholick Church*, a *Particular Church* may be called: And ſuch Ours is; though that of *Rome*, I doubt, will hardly be able to make a Good Pretenſion to *this Title*, any more than to the *Other*.

Q. Do you make a difference then, between *A Catholick Church*, and *THE Catholick Church*?

A. There is certainly a wide difference between them. *THE Catholick Church*, is, as I before ſaid, The *whole Church*. But *A Catholick Church*, implies no more than a *Sound part* of it; a *Church* in *Communion* with the *Catholick Church* of *Chriſt*, in oppoſition to the Conventicles of *Hereticks*, and *Schiſmaticks*: Who, whatſoever they may pretend, are really no parts of the *Catholick Church*; nor ſhall be conſider'd by *Chriſt*, as ſuch.

Q. Whom do you account *Hereticks*, and *Schiſmaticks*? And how does it appear that they are not *Parts* of the *Catholick Church*?

A. The *Catholick Church*, is that *Church* which profeſſes the *true Faith* which *Chriſt*, and his *Apoſtles* deliver'd to it; and that, if not free from

from All *Errour* whatſoever, yet without any ſuch *Errours*, as deſtroy the *Foundation* of that *Doctrine*, which was committed to its Cuſtody. Now a *Heretick* is One, who not only *Errs* in ſome Matters of leſſer moment, but in Matters of ſuch Conſequence, as ſubvert the very *Foundation* of *Chriſtianity*. But he who does this, can never be a Member of that *Church*, whoſe *Doctrine* he not only does not Receive, but rejects: And who by his *Errours* deſtroys that very *Faith*, by which alone he can be intituled to the Character either of a true Diſciple, or a ſound Member of Chriſt's Church.

Q. But why may not *Schiſmaticks* be accounted true Members of *Chriſts Church*.

A. Becauſe none are *Schiſmaticks* but ſuch as forſake, and cut themſelves off from, the *Communion* of the *Catholick Church*. Now it is a Contradiction that thoſe ſhould continue *Members* of the *Catholick Church*, who by their Own voluntary departure from it, have renounced the *Communion* of it.

Q. Do you look upon the *Church* of *England* to be a true part of the *Catholick Church*?

A. It certainly is: Inaſmuch as it profeſſes the *true Catholick* Faith, deliver'd in the *Holy Scriptures*, and drawn up in the *Creeds* of the *Church*; and, by the moſt ancient Councils, acknowledged to be ſufficient to denominate thoſe who profeſs'd according thereunto, to be truly *Catholick Chriſtians*: And alſo *holds Communion* with all ſuch *Churches* as profeſs the ſame *Faith*; and, as far forth, as they do ſo.

Q. What is your Opinion of the *Church* of *Rome*, in this particular?

A. That ſhe is both *Schiſmatical*, and *Heretical*. *Schiſmatical*; in *cutting off* all Others from her

her *Communion*, who will not profeſs her *Errors*, and ſubmit to her *Uſurp'd Authority*: *Heretical*; in profeſſing ſuch *Doctrines* as quite deſtroy the *Foundations* of *Chriſtianity*; and are inconſiſtent with that *Truth*, which yet ſhe pretends to maintain.

Q. In what Reſpect do you believe the *Catholick Church* to be *Holy*?

A. As both the * *End* of *Chriſt* in Gathering of it; the * *Rules* he has given to it; the * *Promiſes* he has made it; * Its *Sacraments*, * *Miniſtry*, all its * *Ordinances*, were deſign'd to make it *Holy*. But eſpecially, as * All Thoſe who are indeed the *Faithful Members* of it, are *actually Sanctify'd* by the *Grace* of the *Holy Spirit*: And ſo are *truly*, though *imperfectly*, *Holy*, now; and ſhall be made altogether *Holy*, and without Spot, hereafter. *Eph.* 5. 25.

Eph. i. 4. -- iv. 3. ---v. 26, 27. Col. i. 22. 2 Tim. i. 9, 11, 19. 1 Pet. i. 15, 16.

SECT. XVII.

Q. WHat is the firſt *Duty*, or *Privilege*, belonging to thoſe who are Members of *Chriſt's Church*?

A. The Communion of Saints.

Q. What do you mean by *Saints*?

A. Though the Word, in our Language, be more Reſtrain'd; yet in that, in which this *Creed* was compoſed, it may indifferently denote either *Holy Perſons*, or *Holy Things*: And this *Article* may very well be extended to both of Them.

Q. Whom do you mean by *Holy Perſons*?

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Q. Whom do you mean by *Holy Perſons*?

1 Theſ.iv.7. 2 Cor.vii.1. Heb.xii.14. Rom.i.7. xv.25,26,31. Eph.i.3. Phil.i.1. Col.i.4. iii.12,&c.

A. Though *all Chriſtians* in General, are ſo called in Scripture; and we are Charitably to preſume that All ſuch are *Holy Perſons*: Yet, by *Saints*, we are moſt properly to underſtand, ſuch as anſwer the End of their Calling, by a *Lively Faith*, and a *Holy Converſation*; in which Two, the *Goſpel-Saintſhip* ſeems to conſiſt.

Q. With *Whom*, and in *what Things*, do you believe ſuch *Perſons* to have *Communion*?

1 Cor.i.9. Eph.iii 9. ---v.23,25, 26. 1 Jo.i 3.

A. I believe that all the true Members of Chriſt's Church, have a Right of *Fellowſhip*, or *Communion*, with *God* the *Father*, and our *Lord Jeſus Chriſt*; as they are Received into Covenant by the *One*, through the Death, and Paſſion, of the *Other*.

‖ Jo.xiv.23. 1 Cor.xii.16. 2 Cor.xiii. 14. Gal.iv 6,7. Phil.ii.1.

‖ I believe that they have a *Fellowſhip* with the *Holy Ghoſt*, by his *Dwelling* in Them, and *Sanctifying* of Them.

* Luk.xv.10. ---xvi.22. Heb i.14. Mat.xviii. 10.

* I believe that they have *Fellowſhip* with the *Holy Angels*; who both Miniſter unto them in their Exigencies, and have a moſt tender, affectionate Concern for Them.

† 1 Cor.xii. 26. 1 Jo.i.7. Rom.xii.15.

† I believe that they all have a *Fellowſhip* with *One Another*, as * *Members* of the ſame *myſtical Body of Chriſt*; * *Profeſſors* of the ſame *Faith*; * *Heirs* of the ſame *Promiſes*; * *Guided* by the ſame *Spirit*; and * *Governed* by the ſame *Laws*: And I believe that they ought, as *living Members*, * to have a *Fellowſhip* of *Love*, and *Charity*, alſo towards Each Other.

Act. ii. 42. Rom.xii.13. --- xv.27. 1 Cor.x.16.

And, Laſtly, I believe that they have a *Right* of *Communicating* in all the *Ordinances* of the *Goſpel*: In the *Prayers* of the *Church*; in the *Miniſtry* of the *Word* and *Sacraments*; and whatſoever elſe hath been ordain'd by Chriſt, or eſta-

eſtabliſh'd in the Church, for the *common Good*, and *Benefit*, of all the *Members* of it.

Q. Do you not, by this Account of the preſent Article, utterly ſhut out thoſe from any part in it, who yet are moſt commonly called *Saints*; I mean, Such as have *departed* this *Life* in the *Fear of God*, and the *Faith of Jeſus Chriſt*?

A. No, by no means: I believe them to partake in this *Communion* alſo; as they are ſtill *living Members* of Chriſt's *Holy Catholick Church*. And therefore I believe, that They have a *Fellowſhip*, no leſs than We, with *God*, and *Chriſt*. That they are *Sanctified* by the *ſame Spirit*; Are *Viſited* by the *Holy Angels*; Have ſome kind of *Fellowſhip* with *One Another*; and with *Us* alſo, however ſeparated, by Death, from Us. Hebr. 12. 22, 23.

Q. Wherein do you ſuppoſe their *Fellowſhip* with Us to conſiſt?

A. I look upon the Caſe to be much the ſame with Us, as it is with Members of the ſame Civil Society upon Earth; when they are, in a foreign Country, far diſtant from One Another. * We are *Members* of the *ſame Church*; * *United* to the *ſame Head*; * *Sanctified* by the *ſame Spirit*; * *Heirs* of the *ſame Promiſes*; * Shall, in a little time, be in the *ſame Place*, and *State*; and when the End of the World comes, * we ſhall All be tranſlated to the *ſame Glory* and *Happineſs*, in God's *Heavenly Kingdom*.

Q. To what Offices of *Communion* does this Belief oblige Us, at preſent, towards Each Other?

A. To the *Members* of *Chriſt's Church* ſtill *Living*, it obliges Us to *Love* and *Charity*; to

mutual *Prayers* for, and *Help* of, Each other; in all ſuch Things as may promote the Salvation of Us all. How the *Saints departed* maintain *Communion* with Us, We cannot tell. Probable it is that they do, in general, *pray* for us, as it is certain they wiſh well to Us. But for our ſelves, who are yet here on Earth; we muſt *Bleſs* God for the *Grace* he was pleaſed to beſtow upon Them; and by which they were delivered from the Sins, and Temptations of this Evil World; and enabled Faithfully to ſerve him unto the End. We muſt ſet before Us their *Examples*, and *Imitate* their *Vertues*. We muſt account of them as *Living Members* of *Chriſt's Body*; and be not only Ready, but Deſirous, to Go to them, whenever it ſhall pleaſe God to call for Us. We muſt take care decently to *diſpoſe* of their Bodies; and faithfully to fulfil, as much as in Us lies, what they have left in *truſt* with Us, to be done for Them after their departure.

Q. What think you of that *Honour* which is paid to Them in the *Church* of *Rome*?

A. It is not only Vain, and without all Warrant from God's Word; but is indeed *Superſtitious*, and *Idolatrous*. To *Pray* to any *Creature*, and He at a vaſt *Diſtance from Us*; In the *Houſe* of *God*; with all the *Outward Marks* of *Adoration*; nay, and oftentimes, in the *ſame Words*, and in the *ſame Breath*, that We *pray* to *God*; and that, laſtly, with a *Confidence* that the *Perſon* ſo *pray'd* to, can *Hear our Prayers*, and *Anſwer our Deſires*; being evidently to Give to the *Creature* the *Honour* due to the *Creator*; which cannot be done without the Peril of *Idolatry*.

SECT.

SECT. XVIII.

Q. WHat is the next Privilege which you believe does, of Right, belong to thoſe, who are the Members of Chriſt's Church?

A. The Forgiveneſs of Sins.

Q. What is Sin?

A. It is the *Tranſgreſſion of God's Law*, 1 Jo. iii. 4. Whether by our Omitting to do what that Required us to have done; Or by Our doing any Thing contrary to its Commands.

Q. What mean you by the *Law of God*?

A. The *Will* of *God*, howſoever made known to Us; whether by the *Light* of our *Own Conſciences*, or by the *Declarations* of his *Word*; eſpecially that which is deliver'd to us, in the *Books* of the *New Teſtament*.

Q. How does God *forgive Sin*?

A. He *waſhes* away the *ſtain* of it by his *Sanctifying Grace*; and *Remits* the *Puniſhment* of it; for the *Sake*, and through the *Merits*, and *Mediation* of *Jeſus Chriſt*, our *Saviour*. 1 Jo. i. Pſal. xxxi. 1,2. Comp. Rom. iv. 8.

Q. What Aſſurance have we that God will thus *Forgive* Us our *Sins*?

A. The *Covenant* of the Goſpel is *founded* upon the *Promiſe* of it: So that if we Believe that *Chriſt died for our Sins*, we muſt alſo Believe that God, for Chriſt's ſake, will *forgive* all thoſe, who truly *Repent* of their Sins. *Luk.* xxiv. 47. *Acts* v. 31. xiii. 38. xxvi. 18. *Eph.* iv. 32. Luk. xxiv. 47. Act. iii. 29. xiii. 38, 39. 1 Cor. xv. 4. 2 Cor. v 21.

Q. Is this the peculiar Privilege of the *Church* of *Chriſt*?

A. So the Scriptures tell us: There being *no Other Name under Heaven given among Men*,

by which we muſt be Saved, but only that *of the Lord Jeſus.* Acts iv. 12.

Q. From whom is this *Forgiveneſs* to be Sought?

A. Who hath Power to forgive Sins but God *only?* Mark ii. 7. Of Him therefore it muſt be ſought, in the *Name* of *Jeſus Chriſt.*

Q. But has not Chriſt left a *Power* with his *Church* to *forgive Sins?*

A. He has left with his *Church* a *Miniſterial Power*, to declare forgiveneſs of Sins, to all ſuch as truly Repent of them, and Believe in him. And when the Miniſters of his Word, are called in to the Aſſiſtance of Sick, or Scrupulous Perſons; they may, upon the Suppoſition of a true Repentance, pronounce, in God's Name, the Pardon of their Sins to them. But in this they only deliver the Sentence of God; which, if the Sinner be truly Penitent, God will infallibly make Good: Otherwiſe, it will be of no Uſe to them; becauſe it was *erroneouſly*, though *charitably*, Paſs'd upon Them.

Q. But does not the *Church* of *Rome*, aſcribe much more, to the *Abſolution* of the *Prieſt*, than this?

A. Yes, it does: Nor is this One of the leaſt Preſumptuous, or leaſt Dangerous, of its Errours. They tell Us, that the *Sentence* of the *Prieſt*, in this Caſe, is not only *Declarative*, but *Judicial.* And, which is yet worſe, they add; that though a Sinner be not affected with ſuch a *Sorrow* for his *Sin*, as would Otherwiſe be ſufficient to obtain *God's Pardon*; yet, by rightly *Confeſſing* to a *Prieſt*, his Sins ſhall be *forgiven*; and an Entrance Opened into Heaven, by the *Power* of the *Keys*, in *Abſolution.* By the former of which, as they Uſurp upon the *Pre-*

rogative

rogative of *God.* Mark ii. 7. So do they, by the latter, lay a very dangerous Stumbling-block in the way of Wicked Men; whilſt they Encourage them to Rely on ſuch a *Sorrow* for the *Forgiveneſs* of their *Sins*, as will certainly fail, and Ruin them in the End.

SECT. XIX.

Q. WHat is the Third *Privilege* promiſed by God to *Chriſt's Church*?

A. **The Reſurrection of the Body.**

Q. Shall not *All Men* whatſoever be *Raiſed* again at the laſt Day?

A. They ſhall.

Q. How then is this a *Privilege* of thoſe who are the *Faithful Members* of *Chriſt's Church*?

A. Becauſe though all Men ſhall be Raiſed, yet not All after the ſame Manner. The Bodies of the Faithful ſhall be raiſed in a moſt Bleſſed, and Glorious State: 1 *Cor.* xv. 42, *&c.* They ſhall be perfected in all their Parts, and Qualities; ſhall be render'd an Habitation fit for a Glorified Soul to dwell in; and be prepared for the Enjoyment of an Everlaſting Felicity. And thus to Riſe; in ſuch a State, and for ſuch an End, is certainly a very Great Benefit, and the peculiar Privilege of Chriſt's Holy Church. Phil. iii. 21. Mat. xiii. 43. Dan. xii. 3.

Q. How then ſhall the Wicked be Raiſed?

A. Their Bodies ſhall alſo be Reſtored to them; and that in ſuch a State, as to be capable of Undergoing for Ever thoſe Torments which God has prepared for Them. But their Reſurrection ſhall be to Shame, and Miſery: And what is the Bleſſing of the Righteous, Jo. v. 28. Act. xxiv. 15.

ſhall to the Wicked be a means of Encreaſing their Pain, and Enlarging their Puniſhment.

Q. Shall we Receive the *ſame Bodies*, we now have, at the *Reſurrection*; or ſhall ſome *Other Bodies* be prepared for Us?

Dan.xii 2. Jo.v.28. Rom.viii.11. 1 Cor.vi.15, 19. 2 Cor.v.10.

A. The very Nature of a *Reſurrection* does unanſwerably prove, that we ſhall Receive our *Own Bodies*; And the *End* of it confirms it to Us: Our Bodies being therefore Raiſed, and Reſtored to Us, that we may be *Rewarded*, or *Puniſh'd*, in the ſame Eſtate both of *Soul* and *Body*, in which we had done Things Worthy either of Reward, or Puniſhment.

Q. Shall *All Mankind*, not only *Good*, and *Bad*, but Every *Single Perſon*, of either kind, be *Raiſed* at the Laſt Day?

A. All that ever died ſhall be Raiſed: *Jo.* v.20. 2 *Cor.*v.10. But many will be found, at the *Laſt* Day, *Alive* on the *Earth*. Now they ſhall not *die*, nor, by conſequence, *Riſe from the Dead*. But they ſhall be *Changed*: That is to ſay, The Men of that Age, (whether Good or Bad) ſhall, by the mighty Power of God, be put into the ſame State with thoſe who being Dead, were Raiſed from the Dead: And ſo be brought, with them, before the Judgment Seat of Chriſt: 1 *Cor.*xv.51. 1 *Theſ.*iv.15.

SECT. XX.

Q. WHAT ſhall follow upon the Reſurrection?

A. The Laſt, and General *Judgment* of Mankind; which being paſs'd, and the Sentence pronounced upon Every One, according to his Works; It ſhall Immediately be put in

in Execution: *The Wicked ſhall Go into Everlaſting Puniſhment, but the Righteous into* **Life Everlaſting.** Mat.xxv. 46.

Q. Shall the *Wicked*, as well as the *Righteous*, *live for Ever*?

A. They ſhall; if ſuch a *State* of inexpreſſible *Miſery*, as they ſhall be condemn'd to, may be called *Living*. For they ſhall never ceaſe to be; nor ever ceaſe to be tormented to all Eternity. *Mat.*x.28. xxv.41,46. xviii.8. Compare *Mark* ix.44.

Q. How then is *Everlaſting Life* a Privilege of the *Church* of *Chriſt*?

A. As the *Reſurrection of the Body*, was before ſaid to be. That *Life* which alone deſerves to be ſo called; that Happy and Glorious Life, which God has prepared for the Faithful in his Kingdom; That is the Singular *Privilege* of *Chriſt's Church*, and of the Faithful Members of it. The Other, is rather an *Everlaſting Duration*; a State of *endleſs Dying*, rather than an *Everlaſting Life.*

Q. But can it be conſiſtent with the Juſtice, and Mercy of God, to puniſh the *temporary*, and *tranſient Sins of Men*, with an *Everlaſting State* of *Miſery*, and *Sufferings?*

A. We muſt confeſs it ſo to be, or ſay, (which is as Unreaſonable, as it would be Wicked) that God will deal Unjuſtly, and Unmercifully with Sinners, at the Laſt Day. For certain it is, that this he has declared ſhall be the Reſult of their Evil-doings. Mat.xxv.41, 46. ---xviii.8. Mark ix.43, 44.

Q. Why may we not by the *Everlaſting Death*, and *Everlaſting Puniſhment*, of which the Scriptures ſpeak, on this Occaſion; underſtand rather the *final Deſtruction* of ſuch Wicked Perſons;

ſons; than an *Eternal Continuance* of Them in *Pain*, and *Miſery*?

Comp. Rev. ii.11. xiv.11. xxi.8.

A. Becauſe the *Scriptures* have plainly declared, were Men willing to underſtand it, that by *Everlaſting Puniſhment*, is meant *Everlaſting Torment*. That *their Worm ſhall not die, nor their Fire be quenched; but they ſhall dwell in Everlaſting Burnings.* Mark ix.44. Iſa.lxvi.24. That *there ſhall be weeping, and wailing, and gnaſhing of Teeth.* Mat.viii.12. xiii.42,50. All which Phraſes, howſoever they be underſtood, muſt denote *Suffering*, as well as *Puniſhment*: An *Eternity of Pain*, not an *Eternal State* of *Death*, and *Inſenſibility*. Beſides that *Everlaſting Death*, or *Deſtruction*, would not otherwiſe be, properly ſpeaking, an *Everlaſting Puniſhment*. For as ſoon as Men are thus *Dead*, they *ceaſe* to *ſuffer*; and, for that very Reaſon, ceaſe to be puniſh'd. And one may as well ſay, that a Malefactor, who was Executed for his Crimes a Hundred Years ago, ſtill continues to be puniſh'd by the Magiſtrate; as that after a Man ſhould be once annihilated, he ſhould afterwards continue to be Puniſh'd, for his Sins, by God Almighty.

Q. Wherein do you ſuppoſe the *Everlaſting Happineſs* of the Righteous ſhall Conſiſt?

A. As to the Particulars of it, they are altogether Unknown to Us; nor indeed are we able in our preſent Eſtate, perfectly to comprehend the Greatneſs of them. Thus much, in General, we are told; that we ſhall be placed in a moſt Glorious, and Perfect State; free from all Sin, and from all Miſery: Where we ſhall Enjoy all the Pleaſure, and Satisfaction, that our Natures, vaſtly enlarged, ſhall be capable of. We ſhall dwell in the Preſence of God;

1 Cor.xv.42, &c. Phil.iii.21. 1 Joh.iii.2. Rev.xxi.4. Pſal.xvi.11.

God; ſhall be continually entertain'd not only in the Contemplation, but with the Fruition, of all the Riches of his Goodneſs, and Glory. We ſhall be Companions with the Holy Angels; and paſs our time, in the Greateſt Love of God, and of One Another, that can be imagined. We ſhall turn all our Service, into Praiſe, and Wonder; ſhall have nothing left to wiſh, or deſire of him. And we ſhall both Love, and Serve, and Praiſe him, with ſuch Rapture, and Satisfaction; with ſuch Joy to our ſelves, as well as ſuch Fervour towards God; as no Thoughts can Conceive, nor is it poſſible for us, by any Words, to expreſs the Greatneſs of it. 1 Cor. ii. 9.

SECT. XXI.

Q. WHat was the *Third* Thing, which your Godfathers and Godmothers promiſed for you at your Baptiſm?

A. **That I ſhould keep God's Holy Will and Commandments, and Walk in the ſame All the Days of my Life.**

Q. Do you account it to be Neceſſary for you, herein alſo, to fulfil what they *Promiſed* for you?

A. I do; and that ſo Neceſſary that I cannot be Saved without it.

Q. Do you then expect to be Saved by Virtue of your *Own Good Works*?

A. God forbid: On the contrary, I am perſwaded that when I ſhall have done All that I can, I ſhall be but *an Unprofitable Servant*: Luk. xvii. 10. But however, I muſt ſincerely Endeavour, what in Me lies, to *keep God's Command-* Mat. vii. 21, 24, &c.

mandments; and then I am assured that God will Reward Me, not according to my *Works*, but according to his Own *Mercy*, and *Promises* to Us, in *Jesus Christ*.

Q. Are you able, of your self, by your *Own Natural Strength*, to *Keep God's Commandments*?

A. No, I am not: *For in Me, that is to say, in my Flesh, dwelleth no Good Thing.* Rom. vii. 18. It is the *Grace of God* which must work in me, *both to Will, and to Do, according to his Good Pleasure.* Phil.ii.13.

Q. Being thus *assisted* by the *Holy Spirit*, can you *Perfectly keep* God's *Commandments*?

A. No, I cannot; nor will it ever be possible for me, in this Life, to do it. I must serve God Sincerely, *with all my Heart*; I must serve him Zealously, *with all my Strength*; I must Go as far as I can, and as the Measure of the Grace which he is pleased to allow me, will enable me to do, towards *Perfection*: But to discharge a *Perfect*, that is to say, an *Unsinning Obedience*, to God's Commandements, this neither I can; nor did ever any One else, but he who was God as well as Man, do it. For, *in many Things, we Offend all*: And *if we say that we have no Sin, we deceive our selves, and the Truth is not in Us.* Jam.3.2. 1 Jo.i.8.

Mat.xxii.37. &c.

Mat.v.48. --- xix.21. Col.i.28. 1 Pet.v.10. 2 Cor.vii.14. --- xiii.9.

Q. Will not this Undervalue the *Grace* of the *Holy Spirit*, by which we are *Sanctified*?

A. Not at all: Forasmuch as I ascribe to *that* the Glory of all the Good I do; and take to my self the Shame, of whatsoever is Evil, or Defective, in Me

Q. What think you of Those of the *Church* of *Rome*, who, notwithstanding this, talk of Works of Supererrogation: and thereby pretend

tend not only *Perfectly* to keep *God*'s *Commandments*; but to do even *More*, than God Required them to have done?

A. I think that they neither underſtand Themſelves, nor their Duty: It being certain, that the Meaſure of our Duty, is to *Love the Lord our God with all our Heart, and with all our Soul, and with all our Strength:* Beyond which, as it is not poſſible for any Man to Go; ſo neither is there any that can juſtly ſay, He has ever, for any long time together, abſolutely come up to the utmoſt height of it. Mat.xxii.37. Compare Deut.x.12.

Q. Seeing then our *Obedience* cannot be brought to *Perfection* in this *Life*; what is that *Obedience* which God does Now Require of Us in Order to our *Salvation*?

A. It is the Obedience of an *Honeſt*, *Humble*, *Sincere Heart:* Such as Leads us, in the *Firſt Place*, to *an Univerſal Obedience* of *All God's Commandments*. *Secondly*, to a hearty Endeavour to come up to as *perfect* a *Diſcharge* of *Our Duty*, according to the Meaſures of them, as our preſent Condition will admit of. And that, *Thirdly*, with *Conſtancy*, and *Perſeverance*, unto our *Lives End*. Mat.x.22. 1 Cor.i.8. 1 Pet.i.13. Heb.x.38,39. Rev.ii.10. Pſal.cxix.16. 1 Cor xv.48. Mat.xxii 37. 2 Pet.iii.18.

SECT. XXII.

Q. HAS there been any ſuch Summary Collection made, of the main Branches of what we are to *Do*; as we Had in the Creed, of what we are to *Believe*?

A. There is ſuch a Collection, and that deliver'd by God himſelf; in what we commonly call the **Ten Commandments**.

Q. Do

Q. Do thoſe Commandments which were Given by God to the *Jews*, ſtill continue in force, and Oblige Us *Chriſtians?*

Mat. xix. 16. — xxii. 37. Rom. xiii. 9. Jam. ii. 8.

A. Yes, they do; *Mat.* v. 17, *&c.* and that in Some meaſure more Strictly than they did Them: The moſt part, if not All of them, having been either more *fully Expounded*, or more *perfectly Delivered* to Us, by *Chriſt* in the *New Teſtament*, than they were firſt given by God to the *Jews* in the *Old.* See *Mat.* v. vi. vii. Chapters.

Q. Why do you call Them the *Ten Commandments?*

A. Not only becauſe they have been uſually divided into that Number; but becauſe they were Originally delivered ſo by God; and are accordingly ſo called by *Moſes.* Exod. xxxiv. 28. Deut. iv. 13.

Q. What do theſe *Commandments* in General Refer to?

A. To the *Two* Great *Branches* of Our *Duty*; **Our Duty towards God, and Our Duty towards Our Neighbour.**

Q. What Authority Have you for this *Diviſion* of theſe *Commandments?*

A. The Authority of our *Bleſſed Saviour*, *Mat.* xxii. 37. And indeed God Himſelf ſeems to have had Regard unto it, when he commanded *Moſes* to prepare *Two Tables* for Them: On the One of which, were to be Engraven Thoſe which concern our *Duty towards God*; on the Other, Thoſe which contain *our Duty* toward *our Neighbour. Exod.* xxxi. 18. xxxii. 19. xxxiv. 1. 4. 28.

Q. How many Commandments does each of theſe *Tables* comprehend?

A. As to the Commandments themſelves, it is not doubted by Any, but that Thoſe of the

firſt

First Table end with that which Concerns the *Sabbath*; and that the *Second* begins with that which Requires Us to *Honour our Father, and our Mother*. But in Dividing the *Commandments* of *Each Table*, there is a difference between *Us*, and Thoſe of the *Church of Rome*. For they join the *Two First* into *One*; and then, to complete the number of *Ten*, divide the *Laſt* into *Two*: And ſo aſſign, not as we do, *Four* to *One Table*, and *Six* to the *Other*; but *Three* to the *First Table*, and *Seven* to the *Second*.

Q. Is it a Matter of Any Moment, How each Precept is divided, ſo long as All are Retained?

A. In its ſelf it is not: But as the Deſign of this New Diviſion was to enable them thereby to drop the *Second Commandment*, againſt their *Image-Worſhip*, altogether; (and which accordingly, from thenceforth they did oftentimes Omit, in their *Common Books* of *Devotion*;) ſo it is certainly of Great Moment to be taken Notice of. Now the *Firſt*, and *Second Commandments*, have apparently a *Different Proſpect*, and were deſign'd to Prohibit *Two* very *different Things*. But the *Laſt Commandment* ſolely Reſpects the *Sin* of *Coveting*: And if the difference of the Inſtances which are Given in it, the better to clear, and inforce the Obſervance of it, be ſufficient to make a Several Command, according to the Diſtinction of them; They may as well divide it into *Six*, or indeed into *Six hundred Commands*, as into Two. For at this Rate, *Thou ſhalt not Covet thy Neighbour's Houſe*, will be One: *Thou ſhalt not Covet thy Neigbour's Wife*, Another: *Nor his Man-Servant*, will be a Third: *Nor his Maid-Servant*, a Fourth: *Nor his Ox*, a Fifth: *Nor his Aſs*, a Sixth: *Nor any Thing that is his*; a Hundred more, in One General Expreſſion.

Q. But

Q. But is there not One Great Branch of Our Duty here wanting, namely, Our *Duty* towards *our Selves*?

A. There is not: For all thoſe Duties which we ſo call, have a manifeſt Regard, more or leſs, to our *Duty* to *God*, and *our Neighbour*; and may be compriſed under the Offices relating to Them. At leaſt, ſince there is no Duty of this kind but what is Required by God of Us, the better to fit us for his Service, and Acceptance, it muſt be confeſs'd, that the *Firſt Commandment* alone, will take in, whatſoever of this Nature may ſeem wanting in the Whole.

Q. Is there any other *Diviſion* of theſe *Commands*, that may be fit to be taken Notice of, before we proceed to the particular Conſideration of Them?

A There is yet One; namely, That of theſe Commandments, ſome are *Poſitive*, and declare what we are to *Do*; as the *Fourth Commandment* of the *Firſt Table*; the *Fifth* in the *Second*. Others are *Negative*, and ſhew Us what we are to *Avoid*; As *all* the *Others* of *Both Tables*.

Q. What do you Obſerve from this Diſtinction?

A. A Great Difference with Reſpect to our Obligation to Obedience. For (*1ſt*) The *poſitive Commands*, though they are always in force, and therefore Oblige all who have any Concern with them, and ſo long as they are under the Power of them; yet they do not extend to *All Perſons*, nor *Oblige* at *All Times*. As for Example: *To Honour our Father and Mother*, is a Duty of Eternal Obligation. But then many there are, Who have no *Father*, nor *Mother*;

and

and therefore neither can They lie under any Obligation to *Honour* Them. Again; To *Obſerve the Sabbath Day to keep it Holy*, is a Command that never Ceaſes to Oblige. But yet ſhould a Man be made a *Priſoner*, or a *Slave*, in a *Pagan*, or *Other Country*, where he had no Means, nor Opportunity to Obſerve it; whilſt he lay under thoſe Circumſtances, he would not be Guilty of any Sin by *not Obſerving* of it. But now the *Negative Commands*, not only *Oblige always*, but *all Perſons*; at *all Times*; and *in all Circumſtances*. And therefore, to *Worſhip any other God, beſides the Lord: To make any Graven Image, to bow down before it, and worſhip it: To take God's Name in Vain:* Theſe, and the like *Prohibitions*, oblige Men to a conſtant, uninterrupted Obſervance of them; be their Circumſtances, or Conditions of Life, what they will. Nor can it, at any Time, or upon any Occaſion, be lawful for any Man, *To worſhip another God*; *To make a Graven Image to worſhip it*; *To take God's Name in Vain*; and the like.

Q. Have you any thing farther to Obſerve from this *Diviſion*?

A. This only; that *theſe Two kinds mutually Include one Another:* So that when God *commands* any Duty to be perform'd, we are to underſtand that he does, by the very ſame Command, *forbid* whatſoever is contrary thereunto, to be done by Us. And again, when he *forbids* any thing to be done; he does thereby *Require* Us to *fulfil* the Oppoſite Duty, imply'd; as well as to *avoid* the Sin which is expreſly taken Notice of. To clear my meaning in an Inſtance of Each Kind. God commands us, in the *Fourth Commandment*, to *keep*

holy the Sabbath-Day; and that by *Sanctifying* of it to a *Religious Reſt*: And, by the ſame Commandment, he *forbids* Us to *do* any *ſervile Work* upon it; or any thing whereby this Day, may be *unhallow'd*, or *profaned* by Us. And this would have been underſtood, by the Other part of the Command, though God had not expreſly taken notice of it. In like manner; When in the *Sixth Commandment*, God forbids us to *Commit Murder*; we are to underſtand, that we are not only *prohibited* thereby to ſtab, or poiſon, our Neighbour; but are *Required* to do, what in Us lies, to *Cheriſh*, and *Preſerve* his *Life*: To help him, if he be aſſaulted by Another; to feed, and cloath him, as far as we are able; and to prevent, according to Our Ability, whatſoever may bring him in danger of loſing of it.

Q. Are there any Other *General Rules* that may be of Uſe to us, in the *Underſtanding* of the *Commandments* here propoſed to Us?

A. There are Several ſuch *Rules*; but thoſe of moſt conſequence ſeem to be theſe *Four*. "Firſt, *That in every Commandment, the General* "*thing Expreſs'd, comprehends under it all ſuch* "*Particulars, as either directly depend upon it; or* "*may Fairly, and Reaſonably, be Reduced to it.* Thus the *Seventh Commandment*, though in expreſs Terms, it Forbids only the *Sin* of *Adultery*; yet, under that General, is to be extended to all manner of *Fornication*, *Uncleanneſs*, *Laſciviouſneſs*; not only to all *unchaſt Actions*, but to all *wanton Words*, *Thoughts*, *Deſires*: To all *immodeſt Behaviour*, and *indecent Attire*. To whatſoever, in ſhort, may intrench upon that Gravity, and Reſervedneſs, which our Religion Requires of Us; or may be apt to tempt Us to

ſuch

ſuch Sins as are here forbidden: Such as *high* and *full Diet*; *ſoft Cloathing*; the *Company* of *Younger*, eſpecially of *wanton Women*; from all which we muſt abſtain by vertue of this Commandment: As alſo, from all Places of *Danger*; ſuch as *Play-houſes*, *Balls*, *Dancings*, *Muſick-meetings*, and the like.

Q. What is the next *General Rule* to be Obſerved, in the *Interpreting* of theſe *Commandments*?

A. "That *where any Duty is Required, or* "*Sin is Forbidden*; *we are to Reckon our ſelves ob-* "*liged thereby, to Uſe all ſuch Means as may En-* "*able Us to Fulfil the One, and to Avoid the O-* "*ther.* Thus, becauſe in the *Eighth Commandment* we are Required not *to Steal*; therefore, in order to our more conſtant, and ready Avoiding of it, we muſt account our ſelves obliged, not only to watch our Actions, that we do not in any Thing defraud our Neighbour; but moreover muſt do, what in us lies, to keep our ſelves out of ſuch Circumſtances as may be likely to tempt us thereunto. We are therefore, by vertue of this Commandment, Required to *Work* for the ſupply of our Own *Needs*, and of the *Wants* of thoſe who *depend* upon Us. We are to *live Soberly*, and *Frugally*; *free from Vice*, and all *Extravagance*. We are to avoid all *Lewdneſs*, *Gaming*, and the like *Occaſions* of *Exceſs*: To abſtain from all *Idle*, *Diſſolute*, and *Diſhoneſt Converſation*, and *Acquaintance*; and from whatſoever elſe may be apt to tempt us to, or engage Us in the Sin, which is here forbidden to Us.

Q. What is the *Third Rule* to be Obſerved, for the better Underſtanding of theſe Commandments?

A. "*That the laſt Commandment is to be look'd* "*upon by Us, not ſo much as a Single Command-* "*ment, as a General Caution Given to Us, with* "*Relation to moſt of the Duties of the Second Table;* "*which ought to be Govern'd, and Influenced by it.* Thus becauſe we muſt not *ſteal from*, or *defraud* our *Neighbour* of his *Goods*, neither muſt we *Covet* them. Becauſe we muſt not *commit Adultery*, neither muſt we *Luſt*. Becauſe we muſt *do no Murder*, neither muſt we *deſire* the *hurt*, or *death* of our *Neighbour*. For this is the firſt ſpring of Evil in our Hearts; and by ſtopping of which, we ſhall the moſt effectually Arm our ſelves againſt the Commiſſion of it.

Q. What is the laſt *General Rule* to be obſerved, for the better *Interpretation* of *God's Commandments?*

A. "*That whereſoever we are Prohibited to Do* "*any thing our Selves, as Sinful, there we are to* "*take Care that we be not Partakers of Other Mens* "*Guilt, who do Commit what was ſo prohibited:* "By *Adviſing*, *Aſſiſting*, *Encouraging*, or Other-"wiſe *Aiding*, and *Abetting* them, in it. Nay, we muſt not ſo much as *Give* any *Countenance* to the Evil which they do, by making *Excuſes* for, and *extenuating* their *Guilt*; by *hiding*, or *concealing* of it; leaſt by ſo doing, we make our ſelves acceſſary to it, and contract to our ſelves a ſtain by it.

SECT. XXIII.

Q. YOu ſaid that the *Firſt Table* contain'd thoſe *Commandments* which concern our *Duty towards God:* What is the firſt of Theſe?

A. Thou

A. **Thou shalt have none Other Gods but Me.**

Q. Is this all that belongs to this Commandment?

A. Yes, it is.

Q. What then do you account that which goes immediately before it, and was also deliver'd by God Himself; namely, **I am the LORD thy God, which brought thee out of the Land of Egypt, out of the House of Bondage:**

A. It is a *General Preface*, or *Introduction*, to the *Commandments*; and represents to us the Two great Grounds, or Motives, on which God Required the *Jews* to Obey those Commandments which He was about to deliver to them; namely, First, * *That He was the Lord their God:* And Secondly, *That He had brought them out of the Land of Egypt, out of the House of Bondage.* Deut.i. 30. vi.21. xxvi. 8. *Judg.* ii. 1.

* Lev.xviii. 21. xix.14, 16,18, *&c.* xxi.12, *&c.* xxii 2, *&c.* Num.iii.13, 41,45.

Q. Do these *Reasons* extend to Us *Christians*?

A. They do, and that no less, if not more, than they did to the *Jews.* For we are the *Spiritual Israel*, and *Heirs of the Promises.* He is the LORD *our God*, by a more Excellent Covenant than He was theirs. He has *brought* Us out of that Slavery of which the *Jews Egyptian Bondage* was but a *Type:* And has prepared for Us an Inheritance in Heaven, in comparison of which their *Land* of *Canaan* is nothing to be accounted of.

Rom.ii.28, 29. 1 Cor.x. 18. Gal.iii. 23,26. vi.15, 16. Phil.iii.3. Heb.viii.6. 8, *&c.* Luk.i.74,75. Gal.iv,26. Heb.xii.22. Rev.iii.12. xxi.2,10, *&c.*

Q. What is the full Import of the *first Commandment*?

A. * That we ſhould have the LORD for our *God*; and * that we ſhould have *no Other* beſides Him.

Q. What is it to *have* the LORD for our *God*?

A. It is to *Think of Him*, and to *Worſhip Him*, as God.

Q. How ought we to *Think of God*?

A. As of an *Eternal*, and *All-Perfect Being*; the *Maker*, and *Preſerver*, of *All things*: And Our moſt Gracious and Merciful *Father*, in, and through his *Son*, *Jeſus Chriſt our Lord*.

See before, Sect. vii.

Q. How ought we to *Worſhip God*?

A. With all the *Powers* and *Faculties* both of our *Souls* and *Bodies*: In *Publick*, and in *Private*: According to all that in his *Holy Goſpel* he has required, or by the Force of our *Own natural Reaſon*, directed Us to do.

Pſal. v. 7. xlv. 11. xcv. 6. cxxxii. 7. Jo. iv. 24. 1 Cor. vi. 20. Phil. iii. 3. Heb. x. 25. Mat. vi. 5, &c.

Q. What are the main Things wherein we are to expreſs our *Duty towards God*?

A. It is almoſt impoſſible to Recount them: But, in general, it is our Duty, *to* (a) *Believe in Him*; *to* (b) *Fear Him*; *to* (c) *Love Him, with all our Heart, with all our Mind, with all our Soul, and with all our Strength*: *To* (d) *Worſhip Him*; *to* (e) *Give him Thanks*; *to* (f) *put our whole Truſt in Him*; *to* (g) *Call upon Him*; *to* (h) *Honour his Holy Name, and his Word*; *and to* (i) *Serve him truly all the Days of our Life.*

(a) Heb. xi. 6. Jo. i. 12. vi. 29. Act. xiii. 39. Rom. x. 9. Gal. iii. 22. 1 Jo. iii. 23. v. 13. (b) Pſal. xxii. 23. xxxiii. 18. xxxiv. 11. Mat. x. 28. Luk. i. 50. 2 Cor. vii. 1. Phil. ii. 12. (c) Mat. xxii 37. (d) See before. (e) Pſal. xcii. i. cv. 1. cvi, &c. Eph. v. 20. 1 Theſſ. v. 18. (f) Pſal. ii. 12. xviii. 30. cxv. 9, 10, 11. Rom. xv. 12. 2 Cor. i. 9. 2 Tim. vi. 17. 1 Pet. iii. 5. (g) Pſal. xiv. 4. xviii. 3. cxvi. 2, 13, 17. cxliv. 18. Act. ii. 21. Rom. x. 12, 13, 14. 1 Cor. i. 2. (h) Pſal. xcix. 3. lxvi. 2. cxix. 11, &c. 105, 140, 161, 162. Col. iii. 16. 1 Theſſ. ii. 13. Heb. ii. 2. iv. 12. Jam. i. 21. (i) Pſal. ii. 11. c. 2. Luk. i. 74. 1 Theſſ. i. 9, 10. Heb. ix. 14.

Q. What are the chief *Offences* that may be Committed, againſt this Part of the *firſt Commandment*?

A. They

A. They are chiefly theſe: Firſt, *Atheiſm*, and *Infidelity*, whether it be *Speculative*, or *Practical*; that is to ſay, whether Men do Really believe that there is no God; or live ſo as if they did; without either any due *Worſhip* of *Him*, or *Regard* to *Him*. Next to theſe; all *Unworthy Opinions* of *God*, or *Blaſphemous Thoughts*, or *Speeches*, againſt Him. Such are the Thoughts, and Speeches, of Thoſe who not only deny the Doctrine of the *Trinity*, but make it their Buſineſs to Expoſe, and Ridicule the Belief of it. And, laſtly; Such are all the *Heinous*, but eſpecially the *Habitual Sins*, which Men fall into; and the conſequence of which plainly ſhews, either that they do not, in Good Earneſt, believe the LORD to be their God, or that they are yet to conſider what that Belief requires of Them.

Q. What is the Other thing propoſed to Us in this Commandment?

A. Not to have any Other, beſides the LORD, for *our God?*

Q. Is there any Other God, beſides the LORD?

A. No, there is not; nor does this Commandment at all Suppoſe that there is. But when theſe Commandments were delivered, the World generally believed in, and worſhipped, *Other Gods*, beſides the LORD; who was almoſt utterly forgotten by Them. And therefore it was highly neceſſary, that the LORD ſhould, in the very firſt Place, caution his People againſt this Folly, and Idolatry.

Q. How many ways may a Man have *Others* for their *Gods*, beſides the LORD?

A. By as many ways as we are capable of ſhewing, that We *have Him* for our *God:*

Namely, First, by *Thinking* of them as *God*; and, Secondly, by *Worshipping* of them as Such.

Q. Is it possible for any Man who *knows*, and *worships* the LORD, to have any *Other God* besides him?

1 Cor.viii. 5,6. Gal.iv.8. 1 Kin.xi.4. 2 Kin.xvii. 33,34.

A. So this Commandment evidently Supposes; and so indeed it may easily enough be: There being nothing so Unreasonable which an immoderate Superstition is not capable of leading, sometimes, even Wise-men into. And therefore not only God here gives this Caution to the *Jews*; but St. *Paul*, in like manner, forewarns even the *Christians* to whom he preached, *to flee from Idolatry*; 1 Cor.x. 14. and not to *keep Company with a Brother*, that is a Christian, *who was Guilty of it*. 1 Cor.v.11.

Q. How can this be; seeing He who *knows*, and *believes aright* of *God*; must *know*, and *believe*, that there neither is, nor can be, any *God* besides Him?

A. Would Men always Act consistently to their Own Knowledge, and Profession, it would then indeed be Impossible for those who had a Right Notion of God, to have any Other God besides Him. But, as in Other Cases, Men may know very well what their Duty is, and yet Act contrary to it; so it is certain that they not only may, but have done, in the Case before Us. In short, Whosoever gives *Divine Honour* to any *Being*, does thereby *profess* that *Being* to be God, as much as He who swears Allegiance to any Person, does by such his Action, Recognize that Person for his Prince. Now such an Honour *Religious Prayer*, and *Invocation*, without all controversy are. Yet these the *Church* of *Rome* does publickly, and solemnly, Pay to Others, besides the LORD; and, by so doing, shews

ſhews to all the World, that *She has Other Gods, beſides Him.*

Q. What do you then ſuppoſe to be the full import, of this Second Part, of the preſent Commandment?

A. That we ſhould neither Believe in, Account of, or Worſhip any Other, as God, beſides the LORD: Whether it be by *Forſaking Him*, and *Falling off altogether to Idolatry*; or by *Giving* the *Honour* of *God* to *Any Other Being*, *together* with Him.

SECT. XXIII.

Q. WHAT is the *Second Commandment*?

A. **Thou ſhalt not make to thy ſelf any Graven Image,** &c.

Q. How does this *Commandment* differ from the Foregoing?

A. The Deſign of the *Firſt Commandment* was to determine, and ſet us Right in, the *Object* of our *Religious Worſhip*; and to prevent Us from giving *Divine Honour* to any beſides the *true God.* The Deſign of *this*, is to direct Us in the *Manner* of *worſhipping Him*; that ſo we may not only ſerve the *true God*, but may ſerve him *after ſuch a Manner* as he Requires, and is moſt fitting for Us to do.

Q. What is the full Import of this Commandment?

A. It is this; Firſt, *That we muſt not make any *Image* of *God*, *at all*; be our Deſign what it will, in making of it. Nor, Secondly, *That of *any Other Being*, with an Intention to pay any *Honour*, or *Worſhip*, to it.

Q. Do

Q. Do you think it utterly Unlawful to make any Image at all of God?

Lev. xix. 4. xxvi. 1. Acts xvii. 29. Ezek. xiv. 5.

A. It is certainly Unlawful, and is in many Places of *Scripture* expreſly forbidden; as being highly diſhonourable to the *Infinite Nature*, and *Majeſty of God*; and of Great danger, and harm to Us. See *Deut.* iv. 15. *Iſai.* xl. 18. xlii. 8. *Rom.* i. 23.

Q. What think you of the *Image* of *Chriſt*; may that be made without offending againſt this Commandment?

A. Chriſt being Man, as well as God, his *Body* may certainly be aptly enough Repreſented by an *Image*; nor would it be any Sin ſo to do, provided that No Uſe were made of any ſuch *Image*, in any part of our *Religious Worſhip*. But to Repreſent *God the Father* in a Graven Image; to paint the *Holy Trinity*, and that in ſo profane a manner as it has often been done in the *Church* of *Rome*, is certainly a Great Sin, and a Great Scandal; and directly contrary to the Intention of this Commandment.

Q. Do you then look upon all *Uſe* of *Images* in *God's Service* to be *Unlawful*?

Lev. xxvi. 1. Deut. iv. 16. Amos v. 26.

A. I do account it contrary to the *Prohibition* of this *Commandment*, and by conſequence, *Unlawful*. And therefore when *Aaron* firſt, and afterwards *Jeroboam*, made Uſe of them for this purpoſe; we find how highly God was pleaſed to Reſent it; and with what deteſtation it is condemn'd in the *Holy Scriptures*. *Exod.* xxxii. 1 *Kings* xii. 30. xiii. 34. *Pſal.* cvi. 20.

Q. What ſay you to the Practice of the *Church* of *Rome*, in this particular?

A. That it is Scandalous, and Intolerable: There having never been greater *Idolatry* committed among the Heathen in the buſineſs of *Image-*

Image-Worſhip, than has been committed in that *Church*; and is, by Publick Authority, ſtill practiſed by it; eſpecially in the Ceremony of their *Good-Friday*, *Croſs-Worſhip*.

Q. Do you think they are ſo fooliſh as to *Worſhip* the *Croſs*; or is it *Idolatry* to *worſhip Chriſt*, in *preſence of the Croſs*?

A. If we may either believe their Own Words, or judge by their Actions, they *Adore the Croſs*, as well as *Chriſt*; and Both alike, and with the ſame Worſhip. As for the new pretence of *worſhipping Chriſt in Preſence of the Croſs*, it is a meer deluſion, contrived only to cheat ignorant People: And carries juſt as much ſenſe in it, as if you ſhould ask, whether it were lawful to ſay your Prayers *in Preſence of a Poſt*; or to write a Letter in *the Preſence of a Candleſtick*; the Nonſenſe of which there is no One ſo dull as not to diſcover.

Q. What is the *Poſitive Duty* Required of Us in this *Commandment*?

A. To *worſhip God* after a manner ſuitable to his Divine Nature, and Excellencies: *God is a Spirit, and whoſo will Worſhip Him aright, muſt do it in Spirit and in Truth*, Jo. iv. 24. *Rom.* xii. 1. Comp. *Mat.* xv. 8, 9.

Q. How has God enforced theſe Commandments?

A. He has done it after a very ſingular Manner: By declaring, 1ſt; That He is a *jealous God*, *Acts* xvii. 29. and *will not ſuffer His Glory to be given to Another*; *neither his Praiſe to Graven Images*. *Iſai.* xlii. 8. But 2dly, Will *Viſit* this Sin not only upon Thoſe who commit it, but on their Poſterity alſo, *to the Third, and Fourth Generation*. As, on the Other ſide, 3dly; To thoſe who are Careful to Worſhip Him as they ought

Deut. viii. 19. Iſai. xlii. 8.

Pſal. cxv. 14.

ought to do, He will ſhew abundant Mercy in this preſent Time; and, in the World to come, Give them Life Everlaſting.

Q. Can it conſiſt with the Juſtice of God *to Puniſh One* for the *Sin* of *Another*?

A. No certainly, nor does God here threaten any ſuch thing. But God, who is the great LORD of the whole World, may ſo puniſh a Man for his Sins, that the Evil of it ſhall Reach not to Himſelf alone, but to his Poſterity alſo. And thus the Children may be *Viſited*, and yet not *Puniſh'd*, for their Father's *Idolatry*. As in the Caſe of High-Treaſon, the Father by forfeiting his Honour, and Eſtate, brings the Ill-conſequence of his Crime upon his Family as well as upon himſelf; and the Prince, by exacting the Penalty of the Law, does truly *Viſit*; tho not *Puniſh*, his *Poſterity*; for the Offence which He alone Committed.

Q. How then do you Underſtand this Part of the Commandment?

A. God had, in general, promiſed to the *Jews Temporal Bleſſings* to Encourage their Obedience; and had denounced *preſent Evils* againſt them, to keep them from Sinning. But to ſet a particular Mark of his Indignation upon the Sin of *Idolatry*, He thought fit to declare, that if they Offended in this Matter, He would not only ſeverely puniſh them Himſelf, but would deliver them up into the Hands of their Enemies, who ſhould both Oppreſs Them, and their Children after Them. Whereas if they continued firm to his Worſhip, tho' otherwiſe they ſhould be guilty of many leſſer Crimes, yet he would not caſt them off from his Favour; but, on the contrary, would bleſs both Them, and their Poſterity, with Plenty, and Proſperity, all their

1 Kings xiv. 22, xv. 13. 2 Kings xxii. 17. xxiv. 3. Lam. v. 6.

1 King. xi. 34. 2 Kings viii. 19.

their Days. This I take to have been the literal meaning of the preſent Denunciation; and how exactly it was made Good to Them, their Hiſtory ſufficiently declares to Us.

Q. May this be, in any wiſe, Apply'd to Us Now?

A. Thus far it may, To teach us how heinous the *Sin* of *Idolatry* is; how Odious in the ſight of God; how worthy of his Vengeance; how certain to feel it. The *Jews* were, in their whole Eſtate, a *Figure* to Us: As therefore God threatned that he would, with the utmoſt Severity, Require this Sin of Them; ſo moſt certainly he will do it of Us; It may be in this preſent Life, but without all Controverſie in the Life which is to Come.

1 Cor. vi. 9. Gal. v. 20. Rev. xxi. 8. — xxii. 15.

SECT. XXV.

Q. WHat is the *Third Commandment*?

A. **Thou ſhalt not take the Name of the LORD thy God in Vain,** &c.

Q. What is the Deſign of this Commandment?

A. To ſecure that Honour we ought to Pay to God, by a reverend Eſteem of whatſoever Relates to Him.

Q. What mean you by the *Name of God*?

A. I underſtand thereby *God Himſelf*, and *whatſoever* has any Immediate *Relation* to *Him*. *Pſal.* xxix. 2. *Exod.* xxxiv. 14. *Deutr.* xxviii. 58.

Q. When may we be accounted to *take God's Name in Vain*?

A. When we make mention of God, or of any thing which belongs unto Him, Raſhly, and Irreverently: In a way that is not ſuitable to his Divine Honour, and Majeſty; nor to that deference

ference we ought to pay, to his Sovereign Power, and Authority over Us.

Q. Upon what Occaſions, eſpecially, may God's Name be made Uſe of by Us?

A. Chiefly on theſe Three; In *Swearing: Vowing: Praying:* And in all theſe it may be, and oftentimes is, *taken in Vain.*

Q. When may we be accounted *to take God's Name in Vain*, by uſing it in *Swearing?*

Iſai. xlviii. i. Mal iii. 5. *A.* When we *ſwear falſely*: *Lev.* xix. 12. Whether it be by a poſitive aſſerting of what is Pſal. xxiv. 4. Untrue; or by Tricking, and Equivocating, in what is in ſome Reſpect true; tho' not in that, in which we would be underſtood to *Swear.* 2dly, Mat. v. 34, &c. When we *ſwear Needleſly*; where either the Matter was not of Moment enough to juſtifie the Solemnity of an Oath, or might have been ſufficiently determined without One. Of which kind are the greateſt part of thoſe *Voluntary Oaths*, which are ſo frequently Uſed by Profane Perſons in their Common Diſcourſe. 3dly, When we *Swear Raſhly*, but eſpecially in Matters of *Promiſe*; in which we are the moſt expoſed to the Danger of Perjury. And 4thly, When we *Swear Irreverently:* Whether we take an Oath careleſly, and lightly, and without due Regard to the *Honour* of *God's Name*, our Selves; or Adminiſter it So to Others.

Q. What think you of Thoſe who *Swear* not only by the *Name of God*, but by that of ſome *Creature*; ſuch as the *Bleſſed Virgin*, or the like *Saint?*

A. I think it to be, without all Controverſie, *Sinful*: As Giving that *Honour* to the *Creature*, which is due only to the *Creator.* And ſo God himſelf declares that he accounts it: *Deut.* vi. 13. *Thou ſhalt fear the* LORD *thy God, and ſerve*

ſerve him: and ſhalt ſwear by his Name; Ye ſhall not Go after Other Gods. And again, *Deut.* x. 20. *Thou ſhalt fear the Lord thy God; Him ſhalt thou ſerve, and to Him ſhalt thou cleave, and Swear by his Name.* And when, in proceſs of time, that People began to do otherwiſe; the Prophet *Jeremy* tells us how heinouſly God Reſented the Affront that was thereby put upon Him: *Jer.* v. 7. *How ſhall I pardon Thee for this? Thy Children have forſaken me, and ſworn by them that are no Gods.* And again, *Amos* viii. 14. *They that Swear by the Sin of Samaria, and ſay, Thy God, O Dan, liveth, and the manner of Beerſheba liveth: Even they ſhall Fall, and never Riſe up again.* Comp. *Joſh.* xxiii. 7. *Jer.* xii. 16. *Zeph.* i. 5.

Q. How does it appear that to *Swear* by any *Creature*, is to Give to that *Creature* by whom we *Swear*, the proper *Honour of God*?

A. The very Nature of an *Oath* declares it: Which ſuppoſes the Perſon whom we *Swear* by, to be capable both of *diſcerning* the *Truth*, or *Falſhood*, of what is *Sworn*; and the *Sincerity* or *Inſincerity*, with which we *Swear*; and alſo of *Puniſhing* us for our *Perjury*, if we *Swear Otherwiſe* than we *ought* to *do*. All which are Actions proper to God alone: And above the Capacity of any Creature; and therefore being aſcribed to One who is not God, muſt needs give the Honour due to God alone, to that Perſon by whom we Swear.

Q. Is it lawful to *Swear* in any Matter of Moment; if we take care to Swear in ſuch a manner as we ought to do?

A. It has been the Opinion of many Good Men, that We ſhould decline all *Voluntary Swearing*, even in Matters of Moment, as much as may be: And that for fear of *Perjury*, which is a Sin of a very

a very heinous Nature; Yet if we are required to do it by ſuch whom we ought not to diſobey,
Pſal. lxiii. 11. and we do it Faithfully, and Reverently; it is both an *Act* of *Religious Worſhip*; and for the *Glory of God*; and upon both thoſe Accounts undoubtedly *Lawful*. Nor did our *Saviour* ever intend to forbid *Swearing* altogether; but only to Reſtrain all *Voluntary*, and *Needleſs*, *Uſe* of it in *Common Converſation*; and to keep Us, when we do Swear, to the Doing of it only by the Name of God, and not by that of any *Other Thing*, or *Perſon*. See *Mat.* v. 34, *&c.*

Q. How may God's *Name be taken in Vain*, by *Vowing*?

Judg. xi 31. Numb xxx. 3. *A.* * By *Vowing* to do any thing which may not *lawfully* be *fulfill'd*: * By *Vowing* that which we are not *Able* to *fulfil*: * By *Vowing Raſhly*, and *Indiſcreetly*; what tho' we ſhould be Able to fulfil, might yet much better, and more prudently, have been let alone: * By *Vowing* any thing for a *long time to Come*, it may be for One's whole Life; and of our future Capacity to make Good which hereafter, we cannot, at the preſent, judge: And laſtly; * By accuſtoming our ſelves to *Vow frequently*; which muſt neceſſarily expoſe Us to the hazard of not performing our Vows.

Q. Is it not then *Good* to make *Vows* at all?

A. There is no doubt to be made but that a *Vow*, duly Regulated, is not only *Lawful*, but *Acceptable* to God. But then that it may be ſo, we ſhould take heed; 1ſt, Not to *Vow* upon every Occaſion; but when we have ſome conſiderable Motive to engage Us to the doing of it. 2dly, To ſee that what We do *Vow*, be in its
Deut. xxiii. 21, 22, 23. Pſal. lxvi. 11. Prov. xx. 25. ſelf *Good*; fit for *Us* to *Vow*, and for *God* to *Accept*. 3dly, That we be ſure not to *Vow* any thing, but what we are in a Capacity to fulfil.

Eccleſ.

Eccleſ. v. 4, 5. *When thou Voweſt a Vow unto God, defer not to pay it, for He hath no pleaſure in Fools; pay that which thou haſt Vowed. Better is it that thou ſhouldſt not Vow, than that thou ſhouldſt Vow, and not Pay.*

Q. When do we take God's Name in Vain, in *Praying?*

A. * When we *pray*, without minding what we are about: * When we *pray* for ſuch things as we ought not *to pray for:* * When, in our *Prayers*, we uſe vain *Repetitions* of *God's Name*, without Need, and againſt Reaſon. But, eſpecially, when we join the Name of any Creature, with that of God, in our Prayers; as the *Papiſts* in many, or rather moſt, of their Prayers, do. Mat. vi. 7.

Q. Are there not Other ways, of *taking God's Name in Vain*, beſides thoſe we have hitherto ſpoken of?

A. There are ſeveral Other ways: * By *profane Curſing*, as well as *Swearing*: * By any *light*, and *unfitting Uſe* of *God's Name*, in our *Common*, and *Vain Converſation:* * By all lewd, *Atheiſtical Diſcourſe:* * By *Blaſpheming*, or ſpeaking Reproachfully, of God, or his Religion: * By *murmuring* againſt him: * By *Ridiculing*, *Abuſing*, or otherwiſe *Profaning* his *Holy Word*: * By *Deſpiſing*, or *Expoſing* his *Miniſters*, upon the Account of their *Function*; and as they ſtand Related to him: * By an Irreverent Behaviour in his *Publick Service*; in the Uſe of his *Prayers*, and *Sacraments:* In ſhort, * By a Contemptuous treating of any thing in which his *Name*, and *Honour*, are concern'd. Lev. xxi. 6. Lev. xxiv. 16. 2 Kings xix. 10. Lev. xxii. 2. Luk. viii 18. 1 Cor. xi. 27. Prov. xiii 13.

Q. What does this Commandment poſitively Require of Us?

A. To Honour God's Holy Name, and Word: To employ our Tongues to his Praiſe, and Glo- Pſal. xcix. Iſai. lxvi.

Jer. iv. 2. Mat. v. 37. 1 Cor. x. 31. Col. iv. 6. Heb. xii. 28.

ry: Never to make mention of God, or of any thing which Relates to Him, without a Religious Reverence: And to Uſe our Utmoſt Endeavour, upon all Occaſions, to keep up the Reputation of Religion, and the Reſpect which is due to Holy Things, for the ſake of God, and as they have a Relation to Him.

Q. What is the *Sanction* wherewith God has enforced this Commandment?

A. It is this; that **the LORD will not hold Him Guiltleſs that taketh His Name in Vain.**

Q. What do you Underſtand thereby?

Lev. xxiv. 16. 2 Sam. 12. 14. — xxi. 1. 2 Kings xix. 35. Zech. v. 3, 4.

A. That He will ſeverely Puniſh ſuch Sinners; and not ſuffer his Name to be Profaned by Them, without bringing ſome Exemplary Vengeance upon them, for ſuch their Preſumption.

Q. If this be ſo, how comes it to paſs that ſuch Perſons oftentimes eſcape, without any ſuch Exemplary Mark of *God's Vengeance* againſt Them?

A. We are not to call God to Account for his Actions. It is enough that he has aſſured Us, that He will not *hold ſuch Perſons Guiltleſs*: And that therefore every ſuch Sinner, muſt either Repent, in a very ſingular manner, of his Offence in taking God's Name in Vain; or he ſhall aſſuredly be puniſh'd with an extraordinary Severity for it; It may be in this preſent Life, but without all queſtion, in that which is to Come.

SECT. XXVI.

Q. WHat is the laſt Commandment of the *Firſt Table.*

A. **Remember that thou keep Holy the Sabbath Day,** &c.

Q. What

Q. What do you mean by the *Sabbath-Day?*

A. The Commandment it ſelf explains it: 'Tis *a Seventh Day* of *Reſt*, after *Six* of *Work* and *Labour*: **Six Days ſhalt thou labour, and do all that thou haſt to do; but the Seventh Day is the Sabbath of the LORD thy God; In it thou ſhalt do no manner of Work.**

Q. Wherefore did God eſtabliſh a *Seventh Day* of *Reſt*, after *Six* of *Work* and *Labour?*

A. In memory of his having *Created the World in Six Days*; and on the *Seventh Day Reſted*, or Ceaſed from Creating it: And to keep up thereby the Memory of his being the Creator of the World; and to engage Mankind ſolemnly to acknowledge, and Worſhip Him, as ſuch. —— **For in Six Days the LORD made Heaven and Earth, the Sea, and all that is therein, and Reſted the Seventh Day; wherefore the LORD Bleſſed the Sabbath-Day, and Hallowed it.** Gen. ii. 3

Q. Was this *Command* given by God to *Mankind* from the *beginning* of *the World?*

A. So *Moſes* tells Us, *Gen.* ii. 2. And it is not to be doubted but that accordingly ſuch a *Sabbath* did continue to be Obſerved, ſo long as any Senſe of true Religion Remained upon the Earth.

Q. How then did it become Needful for God to Renew it again in this Place?

A. As it was needful for him to Renew many Other Precepts, which yet were certainly both given by him, and Obſerved in the World, long before. No body doubts but that *Adam*, and his firſt Deſcendents, both *knew*, and *worſhipped* the *True God*; Yet this was provided for again Now. So immediately after the *Floud*, the *Law* againſt *Murder* was ſolemnly *promulged*; *Gen.* ix. 6. Yet nevertheleſs the ſame Command was here again Repeated. As for the Caſe before

Us; as Men lived farther off from the *Creation*, and Wickedneſs prevailed over the Face of the Earth, and the *true Worſhip* of God was corrupted by almoſt a Univerſal *Idolatry*; ſo was the Solemn *Day* of his *Worſhip* neglected likewiſe. And tho' it may have in ſome meaſure been received after the *Floud*, and continued, in ſome part of *Abraham*'s Family; yet, in their *Ægyptian Slavery*, it was utterly aboliſh'd; and the very memory of it ſeems to have been loſt among them.

Q. When did God Renew this Command to Them?

A. Preſently after their paſſing thro' the *Red Sea*, *Exod.* xvi. when he began to give the *Manna* to Them. For then he commanded them to gather it every Morning *Six Days*; but on the *Sixth Day* to provide a double Quantity for the next Day; becauſe that thereon they ſhould keep the *Sabbath* to the LORD, and no *Manna* ſhould *fall*, or be *Gathered*, upon it.

Q. On what *Day* of the *Week* did that *Sabbath-Day* fall?

A. On that which They, from thenceforth, Obſerved for their *Sabbath-Day*, and which anſwers to our *Saturday*.

Q. Was that the ſame Day on which God *Reſted* from the *Creation*, and which He had before Commanded *Adam* to keep in memory of it?

A. That we cannot tell: By the Providence of God ſo it may have been; but that it was ſo, God has not declared to Us, nor is it poſſible, (without a particular Revelation,) for Us to come to the knowledge of it. That which is more certain is, that God deſigned this *Particular Day* to be kept by the *Jews* in memory of his *delivering* of them out of their *Egyptian Slavery*, and of his

his Miraculous *feeding* Them with *Manna* in the Wilderneſs. And for this Reaſon it was that He Required that ſtrict Reſt of them, of which we Read: *Exod.* xxxi, 12, *&c. Nehem.* xiii. 15. *Iſai.* lviii. 13. that thereby they might both keep up the memory of the hard Work they had been held to during their Abode in *Egypt*, where they were not ſuffer'd to *Reſt* on the *Sabbath-day*; and be the more engaged to ſerve that God, who had ſo wonderfully delivered them from that Wretched Eſtate.

Q. How then, upon the whole, are we to conſider the *Jewiſh Sabbath*, here eſtabliſh'd by God?

A. It is evident from the ſeveral Reaſons Given for it, in the Command its ſelf, that it muſt be conſider'd in two different Reſpects: 1ſt, As a Day to be Kept by Them in memory of the *Creation*: *Exod.* xx. 11. and to declare themſelves thereby to be the Worſhippers of that God, Who *Created the Heaven and Earth*: And to this End, they were Required to Obſerve a *Seventh day of Reſt*, after *Six of Labour*; becauſe God wrought *Six days*, and Reſted the *Seventh*. And, 2dly, as a day to be Obſerved in Memory of their *Egyptian Bondage*, and of God's delivering them out of it: *Deut.* v. 15. And thus the *Jews* were tied to Obſerve not only the *proportion*, but the very *day* of the Week too; as being that day on which they had paſs'd the *Red Sea*, and ſo were ſet intirely free from their Slavery. For which Reaſon alſo they were obliged not only to worſhip *God* upon it, but moreover to *abſtain* from all *bodily Labour*; and that under the Pain of Death, *Exod.* xxxi. 12, *&c. Numb.* xv. 32.

Q. How far do you ſuppoſe this Command Obliges Us now?

A. As much as ever it did the *Jews*, tho' not exactly after the *ſame Manner*. We worſhip, as they did, that God who *in Six days Created the Heaven, and Earth; the Sea, and All that in them is, and Reſted the Seventh day:* and in acknowledgment thereof We ſtand Obliged, with Them, to keep a *Seventh day* of *Reſt*, after *Six* of *Labour*. But then as they worſhipp'd this God under the peculiar Character, of *the God who brought them out of the Land of Egypt, out of the Houſe of Bondage*, ſo were they determined to take that particular *day*, the *Seventh* of the *Week*, for their *Sabbath*, on which he compleated their Deliverance; and ſtrictly to *abſtain* from *all bodily Labour* upon it. Now in this reſpect We differ from them. We worſhip God, the Creator of the World, under a much higher, and more divine Character; as he is our *Father*, and *Deliverer*, by *Jeſus Chriſt* our *Lord:* Who upon the *firſt day* of the *Week*, *Roſe from the Dead*, and thereby put an End to the *Jewiſh Oeconomy*. And in teſtimony hereof, we keep the *Firſt day* of the *Week* for our *Sabbath*; and ſo profeſs our ſelves to be the Servants of the *True God*, thro' the *Covenant* which he has been pleaſed to make with Us, in *Chriſt Jeſus our Lord*.

Q. Upon what *Authority* was this change of the *Sabbath-day* made?

A. Upon the greateſt that can be deſired: The *Reaſon* of it has been already mention'd; *viz. Chriſt's Riſing* on this Day from the *Dead*. The Thing it ſelf was done by the *Apoſtles*, who no doubt had in this, as in all the Reſt that they did, the Direction of the *Holy Ghoſt*. And as for the *Jewiſh Sabbath*, which is the

Act. xx. 7. 1 Cor. xvi. 1, 2. R. v. i, 10.

Seventh

Seventh day, beſides that the Ground of it does not concern Us; St. *Paul* ſpeaks of it as ceaſing with the Law, no leſs *than the New-Moons*, or *Meats, and Drinks*, preſcribed by the *ſame Law*. Col. ii. 16.

Q. How are we to keep our *Sabbath day*?

A. We are to conſecrate it to a *Religious Reſt*, * by attending upon the *Publick* Service of the *Church*; * And *hearing* God's *Word* Read, and Preach'd there. * By participating of the *Holy Sacrament*: * By *private Prayer*, *Meditation*, and *Reading*: * By *Works* of *Charity*, and *Mercy*: * By taking all the Care we can to improve our *Own Piety*, and to help *Other Men* in the enlivening of *Theirs*.

Jer. xvii. 24. Iſa. lviii. 13. Act. xiii. 27. ---xv. 21. ---xvi. 13.

Q. Is all *bodily Labour* forbidden to *Us*, upon this *Day*, as it was to the *Jews*?

A. No, it is not: Works of *Charity*, and *Neceſſity*, may certainly be done upon it. Friendly Viſits and Entertainments may, in a reaſonable Meaſure, be allow'd alſo: Provided that neither the publick *Service* of the *Church*, nor the Neceſſary Improvement of our Own private Piety, be at all neglected thereby. But as for all *Works* of *Gain*; all ſuch Allowances as are inconſiſtent with the Religious Deſign of the Day, or may be apt to give Offence to any Good Men; they ought, without queſtion, to beavoided upon it.

Q. What is *forbidden* by this *Commandment*?

A. To *neglect*, and *profane* the *Sabbath*: Not to employ it to the *Honour*, and *Service*, of *God*; much more to ſpend it in *Idleneſs* and *Pleaſure*; in *Sin*, and *Debauchery*, as too many wicked Perſons are wont to do.

Q. Is there any Thing farther Required of Us, in Order to the full Obſervance of this Commandment?

A. This only; that we be careful not only to *Sanctify* the *Sabbath day* our Selves, but to ſee that *All who belong to Us*, do likewiſe. For, for theſe alſo, the Commandment tells us we are to anſwer: **In it Thou ſhalt Do no manner of Work; Thou, nor thy Son, nor thy Daughter; thy Man-ſervant, nor thy Maid-ſervant; thy Cattle, nor the Stranger that is within thy Gates.** And ſince now the Piety of our || Own Laws have provided for the *better Obſervation of this Day*; we ought, in Obedience to them, as well as out of Conſcience towards God, not only to be careful of our Selves, and Families, but to bring all Others, as much as in Us lies, to a due Regard of It: If not out of Duty towards *Him*, whoſe *Sabbath* it is, yet for Fear of that *Puniſhment*, which the *Civil Magiſtrate* is to inflict on thoſe who deſpiſe, and profane it.

|| 29 Car. II. c. 7.

SECT. XXVII.

Q. WHat do the *Commandments* of the *Second Table* Reſpect?

A. Our Duty towards *Our Neighbour*.

Q. What is the General Foundation of Our Duty towards Our Neighbour?

Mat. xii. 39. Mat. vii. 12.

A. **To Love Him as my Self; and to Do to All Men as I would they ſhould Do unto Me:**

The One of which ſhews, what that *Inward Affection* is, which Every One ought to have for his Neighbour; the Other, how we ought to

to Regulate our *Outward Actions* towards Each Other.

Q. Is a Man Obliged, in all Caſes, to *Do all* that for his *Neighbour*, which he would deſire his *Neighbour* ſhould *Do* for *Him*?

A. Yes, certainly; provided the *Rule* be but Rightly Stated, and duly Limited, by Us: Otherwiſe it may prove a Snare, rather than a Guide, to Us.

Q. How then do you Suppoſe that this *Rule* is to be *Underſtood* by Us?

A. We muſt firſt ſet *our Selves* in our *Neighbour's Place*, and then put it to Our Conſciences; Were *his* Caſe *our Own*, what would we deſire that One, in Our Circumſtances, ſhould *Do for Us*, and then conclude, that We ought to *Do the Same for Him.* Thus for Example; If a *poor Man ask* an *Alms* of Us; We muſt not think that We are at Liberty to Refuſe him, becauſe we neither *need*, nor *deſire*, that Any One ſhould *Relieve* Us: But we muſt bring his Caſe home to our ſelves; and ſuppoſe that we were in *his Circumſtances*; *poor*, and *deſtitute*; would we not then think it Reaſonable, that One, in *Our Circumſtances*, ſhould *Relieve Us*; and that will ſhew Us, that therefore we ought to *Relieve him.*

Q. But muſt We then, after ſuch a *Change* of *Circumſtances*, abſolutely *Do to Others*, whatſoever we would, in the like Circumſtances, deſire, that They ſhould do to Us?

A. I do not ſay that neither: Men may *deſire* what is *Unlawful*, and then in *Conſcience* of our *Duty to God*, we muſt *deny them.* They may deſire what is *Unreaſonable*, or may be *Greatly Inconvenient* to Us; and, in ſuch Caſes, though we Owe a *Duty* to our *Neighbour*, yet we

we muſt Remember that we Owe a *Duty* to *our Selves* too; and muſt conſider our *Own Intereſts*, as well as thoſe of *Our Neighbour*. If a Man ſhould fall into ſuch Circumſtances, as to need my *telling* of *a Lie*; or *Forſwearing my ſelf*, to bring him ſafely out of Them; though I ſhould be ſo Wicked as to *deſire*, in the like Caſe, that *Another* would do *the ſame* for *Me*, yet I am not therefore Obliged, by this *Rule*, to do this for Him; becauſe neither *ought I to deſire* ſuch a *Thing* of *Another*, nor *ought Any Other to deſire* it of *Me*.

Again; Should a Man deſire me to be *bound* with him for a *conſiderable Sum of Money*; which I cannot *pay*, without great *Damage* to *my ſelf*, and *Prejudice* to my *Family*: Though I ſhould perhaps *wiſh*, that, had I the ſame Occaſion that this Man has, *Another* would be *bound* for Me; yet becauſe the *deſire* is *Unreaſonable*, and ſuch as in *Duty* to *my ſelf*, and my *Family*, I ought not to comply with; neither am I obliged, by vertue of this Rule, to anſwer his Deſires in it.

Q. What then do you take to be the *true Import* of this *Rule*?

A. That whatſoever I could *juſtly*, and *reaſonably*, *Deſire* of *Another* Man, in my *Circumſtances*; and it would become him, in *Charity*, to *do for Me*; the ſame ought I to *do* for my *Neighbour*: And thereby make it manifeſt, as the Other Rule directs, that I do, indeed, *Love him as my Self*.

Q. To how many Commandments has God Reduced our *Duty* towards Our *Neighbour*?

A. To *Six*; which make up the whole of the *Second Table*?

Q. What is the *Firſt* of Theſe?

A. You

A. **Honour thy Father, and thy Mother, that thy Days may be long in the Land which the LORD thy God giveth Thee.**

Q. What is the proper *Extent* of this *Commandment*?

A. It expreſly Regards only our *Natural Parents*; But the Reaſon of it extends to all Sorts of Perſons who are in any Reſpect our *Superiours*, and to whom we Owe any *Singular Honour* upon that account: And to the moſt of which the very *Name* of *Fathers* is Given in the *Holy Scriptures*.

Iſa. xlix. 23. 2 Kin. v. 13. Gen. xlv. 8. Job xxix. 16. Judg. xvii. 10. — xviii. 19. 2 Kin. ii. 12. — vi. 21. — xiii. 14. 1 Cor. iv. 15.

Q. What are the chief *Relations* to which this *Commandement* may be Referr'd?

A. They are eſpecially theſe following: 1. Of *Children* towards their *Parents*. 2. Of *Subjects* towards thoſe who are in *Authority* over Them. 3. Of *Scholars* towards their *Governours*. 4. Of *Ordinary Chriſtians* towards their *Miniſters*. 5. Of *Servants* towards their *Maſters*. 6. Of *Wives* towards their *Husbands*. 7. Of *Younger Perſons* towards the *Aged*. And, 8. Of thoſe who are in a *lower degree*, towards ſuch as are in a *higher Place* of *State*, and *Dignity*.

Q. Does not this Commandment Require ſome Return of *Duty* from *thoſe*, who are, upon any of theſe Accounts, to be *Honoured* by Us?

A. In the Equity of it, it certainly does: And therefore as it is *Our Duty* to *Honour Them*, ſo it is no leſs *their Duty* to behave themſelves, as their Relation requires, towards Us.

Q. What do you mean by *Honouring* of ſuch *Perſons*?

A. Not

Lev. xix. 15. Eph. vi. 1, 2. 1 Tim. vi. 1, 2. 1 Pet. ii. 17. 1 Tim. v. 3, 17, 18. Mat. iv. 6. Mark vi. 10, 11, 12.

A. Not a bare, formal Reſpect; but, with that, all that Love, Duty, and Obedience; all that Help, and Service; which they may juſtly expect from Us, and which our Own Reaſon tells Us, we ought to yield to Them.

Q. What are the Particular Duties which are Required of Children towards their Parents?

Deut. xxvii. 16. Prov. i. 8. xxx. 17. Lev. xix. 3. Mat. xv. 4. Mark vii. 10. Eph. vi. 1, 2. Col. iii. 20. 1 Tim. v. 4. 2 Tim. iii. 2.

A. **To Love, Honour, and Succour, their Father and Mother:** To Obey their Orders, and Bear with their Infirmities; and Submit to their Correction. To promote their Comfort, and Welfare, by all fitting Means; and if they Need, and their Children are Able, to Provide for, and Support Them.

Q. Are all theſe Duties to be equally paid to both our Parents?

A. They are, and that by the expreſs Words of the Commandment, *Honour thy Father and thy Mother.* Comp. *Prov.* i. 8. vi. 20. Eph. vi 4.

Q. What Return of *Duty* ought *Parents* to make to their *Children*?

Deut. xi. 7, 11, 19. Prov. xiii. 24, xxii. 6, 15. xxiii. 13, 14. Luk xi. 11. 2 Cor. xii. 14. 1 Tim. v. 8. Eph vi. 4. Col. iii. 21. Heb. xii. 9.

A. It is their Duty to breed them up Carefully whilſt they are young; Vertuouſly, and Religiouſly, when they are capable of diſcerning between Good and Evil. To Love them: To Provide, according to their Ability, for them: To bring them up to ſome honeſt and uſeful Employment: To Encourage them when they do Well; to Correct them when they do Amiſs: To be Gentle, and Courteous, towards them; and not by their Paſſions, or Perverſeneſs, provoke them to Anger, and Alienate their Affections from them.

Q. What

Q. What is the Duty of *Subjects* towards thoſe whom God has ſet in *Authority* over Them?

A. To ſubmit to their Laws, to be faithful to their Intereſts, and Obedient to them in all their Juſt Commands. To live Quietly under their Government; and to Contribute, according to their Capacity, towards the Support, and Defence of it: By their Counſel; their Eſtate; and (if need be) by Venturing their very Lives for their Service. Exod. xxii. 28. Eccles. x. 20. Prov. xxiv. 21. Mat. xxii. 21. Rom. xiii. 2. Tit. iii. 1. 1 Pet. ii. 13, 17. 2 Pet. ii. 10, 11. Jude 8, 9.

Q. What if the *Civil Power* ſhall command Me to do that which is contrary to my *Duty* towards *God*?

A. I muſt, in that Caſe, *Obey God rather than Man.* If for this I ſhall be puniſh'd, I muſt patiently yield to it; and Glorify God, That He has thought Me worthy to Suffer for my Duty to Him. *Exod.* i. 15, 16. *Dan.* iii. 14, *&c.* vi. 6, *&c.* Act iv. 19. —v. 18, 29, 41.

A. What if any Difference ſhould ariſe in the *Commonwealth*, of which I am a Member, between the *Prince*, and the *People*?

A. I muſt carefully Examine where the *Right* lies; and Act ſo, as is moſt agreeable to the *Rules* of *Religion* firſt; and, (where they are Silent,) to the *Laws*, and *Conſtitution* of the *State*, to which I belong.

Q. What is the Duty of the Civil Magiſtrate towards his People?

A. To order all his Counſels, Deſigns, and Enterprizes, as much as in Him lies, to the Publick Good. Not to Vex, or Oppreſs his Subjects, but to Rule them with Gentleneſs, and Moderation; but eſpecially with an Exact Juſtice, and Equity. To be Faithful to the Truſt committed to Him; and not ſeek to Oppreſs 1 Kin. iii. 7, 9. Pſal. lxxii. 2, *&c.* lxxviii. 71. Prov. xx. 28. Rom. xiii. 3. 1 Tim. ii. 2. 1 Pet. ii. 14.

preſs, or Enſlave his People. But above all, to take Care of the Service of God; and See that the true Religion be Maintain'd, and Protected in his Dominions: And to Uſe his utmoſt Endeavours for the Suppreſſion of all Vice, Profaneſs, and Irreligion; as being at once both Odious to God, and Deſtructive of the Publick Peace, and Welfare, of any People. *Pſal.*ci. *Iſa.*xlix.23.

Q. What is the Proper *Duty* of *Scholars* towards their *Teachers*; and (which is much the Same) of *Ordinary Chriſtians* towards their *Spiritual Rulers* and *Guides*?

Mal.iii.8. Mat.x.14,15. Luk.x.16. 1Cor.iv.1,15. — ix.7, &c. 1 Theſ.i.12, 13. 1 Tim.v.17. Heb.xiii.7. 17. Gal.vi.6.

A. To Reſpect them highly for their Office, and Works Sake: To attend upon their Inſtructions with Care, and Diligence: To ſubmit themſelves to their Conduct, in thoſe things wherein they are ſet over them: And to Reward them according to their ſeveral Stations, and the Work which they have to do.

Q. How ought Thoſe, who are *Teachers*, to behave Themſelves towards Them who are *Committed* to their *Charge*?

Ezek.iii.18, &c. Mal.ii 7. 1 Pet.v.2. Rom.xii.7. 1 Tim.iv.12, &c. 2 Tim.ii.2, 15, &c. Act.xx.30. 2 Tim.iv.2. Tit.ii.7,8.

A. They ſhould attend to their Teaching with Faithfulneſs and Diligence: Should be careful to conſider what Inſtruction is moſt proper for every One, and give it in that way that may be likely to prove the moſt profitable to Them. They are freely to tell them of their Faults; to admoniſh them of the Danger, as well as Sinfulneſs of them; and to help them, according to the beſt of their Power, to Correct them. In ſhort; it is their Duty, and ought to be their Study, and Endeavour, to Guide thoſe whom they have the Charge of, the beſt, and moſt direct way they

can,

can, for the attainment of that Knowledge which they pretend to bring them to.

Q. What is the Duty of the *Wife* towards her *Husband?*

A. Faithfully to Obſerve her Marriage Vow and Covenant: To Love, Honour, and Obey him; to be true and juſt to him in all his Concerns: To Order his Houſe with prudence and diſcretion: To bring up his Children in the Nurture, and Fear of the Lord; to inſtil Good Principles betimes into them, and Root out bad Ones: Not to forſake him in any Troubles, or Adverſities, that may fall upon him; but to continue Faithful, and United to him, in Perſon, and Affection, to her Lives End. Prov. xxxi. 11. Eph. v. 22, 23, 33. Col. iii. 18. 1 Pet. iii. 1. 1 Tim. ii. 12.

Q. What is the *Husbands* Duty towards his *Wife?*

A. To be true to her Bed; Kind and Loving to her Perſon; to Communicate to her of his Subſtance; and to look after her in all her Sickneſſes, or other Diſtreſſes: To protect her againſt the Injuries of Others, and to Cheriſh her himſelf as his Own Fleſh: To keep only to her, and not be ſeparated from her, ſo long as it ſhall pleaſe God to continue her Life to him. Col. iii. 19. Eph. v. 25. &c. 1 Pet. iii. 7.

Q. What is the Duty of *Servants* towards their *Maſters?*

A. To be Diligent in their Buſineſs; True and Juſt to what they are Intruſted withal; Careful in the Management of their Concerns, as if it were for Themſelves: Not Profuſe, or Extravagant, in any thing which is Committed to their Care, but Thrifty, and Watchful: Not to be Eye-Servants, but to Uſe the ſame Induſtry, and Integrity, in their Maſter's Ab- Col. iii. 22. 22. Eph. vi. 5, 6. 1 Tim. vi. 1. Tit. ii. 9, 10. 1 Pet. ii. 18.

Abſence, as they would do if he were Preſent with them.

Q. How ought *Maſters* to behave themſelves towards their *Servants*?

Joſ.xxiv.15. Col.iii.22. — iv.1. Jam.5.4. Eph.vi.9.

A. With Kindneſs and Gentleneſs; providing for them what is Convenient; not laying too much Work upon them, nor too Rigorouſly exacting what they do. To have a due Regard to their Souls as well as Bodies; and in order thereunto, not only to allow them a ſufficient Time for the Service of God, but to ſee that they Employ the Time ſo allow'd them, to the Glory of God, and the promoting of their Souls Welfare. And, laſtly, To be Juſt in paying them their Wages; neither keeping it back from them, when it is due, nor Otherwiſe defrauding them of their hire.

Q. What is the Duty of the *Younger* towards the *Aged*?

Lev.xix.32. Job xxxii.7. Prov.16.31. 1 Tim.v.1,2.

A. To give a ſeemly Reſpect, and Honour to them; and not to Injure, or Affront them, for any Infirmities which their Age may chance to have brought upon Them.

Q. How ought *Elder Perſons* to behave themſelves towards the *Younger*?

Tit.ii.2,3.

A. They ought to Adviſe them in their Affairs; to Encourage them in their Duty; to ſet a Good Example to them; and prudently to Reprove them for, and endeavour to Reform in them, what they ſee Amiſs.

Q. How ought Thoſe who are in a *lower Degree*, to behave themſelves towards Such as are in *Fortune*, and *Quality*, above them?

Rom xiii.7.

A. They ought to give them Honour, ſuitable to what the Difference of their Ranks, and Stations, may juſtly Require: Not to Envy,

vy, or Back-bite them; not to Wiſh, or Do Them any Evil, out of any Malice, or Enmity againſt them, for what they Enjoy, in Character, or Eſtate, beyond them.

Q. What is the Duty of thoſe who are of a *Higher Rank*, towards Such as are *below Them*?

A. Not to behave themſelves proudly, or arrogantly, towards them; Not to deſpiſe them for their Poverty, or Meanneſs in the World; but to Remember that they are both Men, and Chriſtians; and, upon both thoſe Accounts, as high in God's Eſteem as themſelves. That when we come before the Judgment-Seat of Chriſt, we ſhall All ſtand upon the ſame Level; All Titles, and Honours, and Diſtinctions ſhall be laid aſide; and only the Vertue, and Piety of the Soul be conſider'd. That in the mean time, the pooreſt, and loweſt Man, may be Wiſe and Good, Brave and Conſtant, Chaſt and Temperate; and that theſe, in Reality, make a great Man, beyond all the Outward Trappings of Titles, and Retinue. And, laſtly, It is their Duty to be Liberal, and Charitable, out of what God hath given them, to thoſe who are in Need; which is the beſt Uſe that any Man can put his Riches to, and will turn to the higheſt Account at the laſt.

Prov. xxix. 23. Rom. xi. 20. —— xii. 16. 1 Tim. vi. 17.

Pſal. xli. 1. 1 Tim. vi. 17, 18. 2 Cor. ix. 9. Heb. xiii. 16.

Q. What Encouragement has God given Us, to make us the more careful to Obſerve this Commandment?

A. **That thy Days may be long in the Land which the LORD thy God giveth Thee.**

Q. What is the *Import* of this *Exhortation.*

Eccluſ. iii. 9. Deut. v. 16. *A.* It contains a *Promiſe* to thoſe who ſhould *Honour* their *Father* and *Mother*; that they ſhould *Live long* in that Good *Land*, to which the *Lord* was then leading them, by the Hand of *Moſes* his Servant.

Q. What Encouragement does this Give to Us now?

Eph. vi. 2, 3. *A.* It ſhews us, in a Type, what we may promiſe our ſelves upon our Obedience. That as long Life, and that in the *Land of Canaan*, their expected Inheritance, was the Higheſt *Temporal Promiſe* God could make to the *Jews*; as being indeed the Foundation of All the preſent Bleſſings they were capable of Receiving: So, if we carefully Obſerve this Command, it ſhall not only promote our preſent Peace, but ſhall be a Good Means to procure to Us an *Everlaſting Inheritance*, in our *Heavenly Canaan*; and intitle us to a more than ordinary Degree of Happineſs in it.

SECT. XXVIII.

Q. WHat is the Sixth Commandment?

A. **Thou ſhalt do no Murder.**

Q. What is *Murder*?

A. It is the Wilful, and Unlawful, taking away of the Life of a Man, by what way, or means, ſoever it be done.

Q. Is not all *Killing*, *Murder*?

Gen. ix. 5. *A.* No; that only is *Murder*, which is Voluntary, and Unlawful.

Q. Wherefore muſt the *Killing* be *Wilful*, and *Deſigned*?

Exod. xxi. 13. Num. xxxv. 22. *A.* Becauſe if a Man Slay another *purely by Chance*, without any *Deſign*, or *Intention*, ſo to do;

do; without *Malice*, and without *Premeditation*; it is a Misfortune, it is not *Murder*.

Q. Wherefore must the *Killing* be *Unlawful*?

A. To exclude those Cases in which tho' the *Killing* be *Voluntary*, yet it is not *Murder*; nor Forbidden by God as Such.

Q. What are those Cases?

A. *The *Execution* of *Justice*, after a Lawful Manner, for a Suitable Offence; and by a Lawful Magistrate. † The Killing of an *Enemy* in a *just War*: * The Killing of Another for the *Necessary Defence* of a Man's Own Life: To which under the *Law* were added some Other Cases, of which it may be doubted how far they are to be allow'd under the *Gospel*.

* Exod xxi. 14. Num. xxxv. 30. Rom. xiii. 4. † Num. x. 9. Deut. xxi. 10. Prov. xx. 18. — xxiv. 6.

Q. What be They?

A. * The Killing of any Person who would have inticed them to commit *Idolatry*: * The *Avenger* of *Bloud*, slaying Him who had *Unawares kill'd* his Brother. And, lastly, || The *Execution* of *Vengeance* on any *Wicked Person*, by an *extraordinary Impulse* from *God*; as *Phineas* did, in the Day of the Assembly. *Num.* xxv. 7, *&c.*

Deut. xiii. 5, 6, 7, 8. *Num. xxxv. 19, 27. ||Exod ii. 11. Comp. Acts vii. 25. 1 Sam. xv. 33.

Q. What is your Opinion of *Self-Murder*?

A. That it is as much Forbidden by this Commandment as any Other.

Q. What think you of those who meet in a set *Duel*, and so *Kill*?

A. If both agree to it, which soever falls, they are *Both guilty* of *Murder*.

Q. What if Men draw in a *sudden Heat*, and one be *Slain*?

A. The *Heat* being *Criminal*, it will not excuse the Mischief consequent upon it, any more than *Drunkenness*, in the like Case, would have done.

done. The Laws of Men may diſtinguiſh as they pleaſe; but in the Sight of God 'tis *Murder*.

Q. What are the peculiar *Aggravations* of this Sin?

A. They are very many, and very great Ones: *Murder* being above moſt Other Sins, 1. A heinous Offence againſt God, who is the Sole *Lord* of all his *Creatures*; After whoſe *Image* we are made; And who muſt therefore be, in a ſingular Manner, both Injured, and Affronted, by the Deſtruction of his Creature, and his Image. 2. It is a Sin againſt *Nature*; which has Eſtabliſhed a *Common* Relation betwixt Us; deſign'd Us for *Society*; and, in Order thereunto, has made it one of its Fundamental Laws, that we ſhould *Love*, and *Protect*, and *Do Good*, to One Another: And this Law cannot by any thing be more eminently trampled under Foot than by *Murder*. 3. It is a Sin againſt the *Civil Society*; the End of which is *Protection*; to provide for the *Safety*, and *Security*, of thoſe who are the Members of it: And the very Bands of which muſt therefore be broken hereby. 4. It is a Sin againſt the *Magiſtrate*; who alone, under God, has the Power of *Life* and *Death*; and who, by this Violence, is deprived of the Counſel, Help, and Support, of one of his Subjects. And, laſtly, it is a particular, and ſignal Offence, againſt all the *Relatives* of Him who is *Murdered*, and ſuch as perhaps may be utterly Ruinous to Them. To ſay nothing of the Injury that is hereby done to the Perſon Murder'd; and who, thereby, is not only deprived of his *Life*, and of all the *Advantages* He enjoy'd by it; but is, it may be, taken off in the midſt of his *Sins*, and ſo undone to all Eternity.

Genes. 5.

Q. Is

Q. Is there nothing Elſe, beſides *Murder*, forbidden by this Commandment?

A. Yes, much more; *viz.* All *Variance*, *Hatred*, *Emulation*, *Envy*, *Revenge*, *Evil-ſpeaking*, *Quarrelling*; All *Raſh* and *Immoderate Anger*; and, in One Word, whatſoever tends towards *Murder*, or may be likely to End in it. Mat.v.21. Gal.v.20. Rom.xii.19. Jam.iii.14, 16.

Q. What are the *Poſitive Duties* which this *Commandment* requires of Us?

A. To do all we can for the *Safety*, and *Preſervation*, both of Our *Own*, and our *Neighbour's Lives*: If they are Sick, to Adviſe and and Aſſiſt Them, with our Money, and our Service. If they are Well; to prevent their Quarrels, and make up their Differences. If they are Needy, to Feed them, and Cloath them. If they have injured Us, to forgive them: If we have injured them, to make them all Reaſonable Satisfaction. In one Word; to do all we can to promote Love, and Peace, and Good Will, among All Men. Rom.xii.18, 20. Mat.v.9,44. Luk.x.34. Gal.v.22. Eph.v.2. 1 Theſ.iv.9. Heb. x. 24. Jam.ii.8. 1 Jo.iv.7,21.

SECT. XXIX.

Q. WHat is the *Seventh Commandment*?

A. Thou ſhalt not commit Adultery.

Q. What is *Adultery*?

A. It is the *Violation* of the *Marriage-Bed*, by which Party ſoever it be done.

Q. How many ways may the *Marriage-Bed* be *polluted*?

A. Either by the *One's Leaving* the *Other altogether*, and *Marrying again*; or by the *One's* being *Falſe* to the *Other*, whilſt they ſtill continue to hold together. Lev.xviii.20. Prov.vi.29.

Q. Is this All that is here forbidden by God?

A. It is all that this *Commandment* does *Expreſly forbid*; and ſeems to have been Chiefly deſign'd by God, when he deliver'd it to the *Jews*: But our *Saviour* has taught Us to extend it much farther.

Q. What does our *Saviour* teach us to underſtand by this *Prohibition*?

Mat.v. 29, &c. Gal.v.19. Eph.v.3,4. Col.iii.5. 1 Cor.iii.17. vi.9.ix.27. 1 Tim.ii.9. 2 Tim.ii.22. 1 Pet.ii.11. --- iii.3. --- iv.3.

A. That we are to abſtain not only from *Adultery*, but from all manner of *Carnal Pollutions* whatſoever, and from all the moſt diſtant Approaches to it, and Incitements towards it. Such as *Fornication*, *Uncleanneſs*, *Senſual Deſires*, and *Inclinations*; all *Lewd*, and *Effeminate Converſation*; all *Wantonneſs* of Behaviour; all undecent *Dreſſing*; all familiar Converſation of younger Perſons of different Sexes together: All exceſs of *Meat*, *Drink*, *Sleep*, *Cloathing*: All *Places*, and *Exerciſes*, which may be likely to *Raiſe* our *Paſſions* to any Immoderate Heighth. In ſhort; from whatſoever is contrary to the *Gravity*, and *Modeſty*, and *Purity*, of the *Goſpel* of *Chriſt*.

Q. Was *Adultery* the only *Pollution* that was forbidden by God under the *Law*?

A. No; *Fornication* was forbidden Then, no leſs than it is Now: *Exod.* xxii. 16. *Deut.* xxii. 28. xxiii. 17. So were all *Inceſtuous* and *Unſeemly Marriages*: Lev.xviii. 6. *&c.* Deut.vii. 3. All *Unnatural Communication* between near *Relations*: Lev.xx.11, *&c.* Deut.22.30. But above all, moſt deteſtable was the *Sin* of *Sodom* accounted then, as well as now it ought to be: *Lev.* xviii. 22,23. xx. 13,15,16. *Rom.*i. 26,27. comp. *Verſa* 22.

Q. What

Q. What are the *Positive Duties* comprehended under this *Commandment?*

A. **To keep our Bodies in Temperance, Soberness, and Chastity:** And, in Order hereunto, not only carefully to Avoid all Temptations, and Incentives, to the Contrary; but, if need be, to Exercise our Selves in Great *Watchings*, and *Fastings*, and Other *Corporal Austerities*; which are in no Cases more proper, than for the Suppression of these Sins. To be *Modest* in our *Behaviour*; *Grave*, and *Chast*, in our *Conversation*; To Regulate, as much as may be, our very *Thoughts*, and *Desires:* And, above all Things, to take Care that We have somewhat to employ our Selves about; that may spend our Spirits, and take up our Thoughts: As considering that there is nothing more dangerous to the *Purity* of a Christian, than *Idleness*; and that Unhappy Privilege of a Great Fortune, To have nothing to do.

Job xxxi. 1, 9. Matt. xv. 19. Rom. xiii 13. Eph. v. 3, 11, 18. 1 Thes. iv. 3, 4, &c. Col. iii. 5, 8. Gal. v. 24. 2 Cor. vii. 1. Tit. ii. 3. 1 Pet. v. 8.

Q. How was this Sin of *Adultery* punish'd under the *Law?*

A. It was punish'd with Death: And that not only upon a *Civil Account*, as being most injurious to *Society*; but also typically, to denote what such Persons are to Expect from God in the Other World, even *Death Eternal.*

Lev. xx. 10. Job xxxi. 11. Prov. vi 29. 1 Cor. vi. 9, 10. Eph. v. 5. Heb. xiii. 14.

Q. What are the Particular Aggravations of this Sin?

A. That it is not only a very *heinous Sin* in the Sight of *God*, but such as is destructive of *Humane Society* also. That it breaks the most Solemn *Vow* that can be made between Man and Man: Seperates the nearest Relations: Lays the Ground of infinite Quarrels, and Hatred, and Divisions in Families; and oftentimes

times occaſions Murders, Seditions, and Contentions, in the Civil State. That it Propagates Sickneſs, and Infirmities, to Mens Poſterity: Is an Enemy to all Serious Counſels, and Generous Actions: Emaſculates Mens Minds; Enfeebles their Bodies; and, upon all theſe Accounts, ought as well to be ſeverely puniſh'd by the *Civil Magiſtrate* now, as We are ſure it ſhall be puniſh'd by God with *Eternal Damnation.*

SECT. XXX.

Q. WHat is the *Eighth Commandment*?

A. **Thou ſhalt not Steal.**

Q. What do you here underſtand by *Stealing*?

Lev.xix.11, 13. *A.* Not only the *Secret*, and *fraudulent Taking away* of *what is Anothers*; but all kind of *Unlawful Getting*, or *Detaining* of any Thing, whereby another is injured, or oppreſſed, in what of Right belongs, or ought to belong, to him.

Q. What are the chief Ways whereby this Sin may be Committed?

‖ Eph.iv.28. Lev.xix.11, 13. Rom.ii.21. *Exod.xxiii. 9. Lev.xxv.14. Prov.xx.10. xxii.16. xxviii.8. Pſal.xxxvii. 21. Luk.18.11. 1 Cor.v.10, 11. vi.10. vii.5. 1 Theſſ.iv.6. Jam.v.4. *A.* ‖Chiefly by theſe Three: 1. By *Stealth*, and *Robbery*; as the One implies a *Secret Thievery*, or *Conveying Away* of Another's Goods; the Other a more *violent*, and *forcible Taking* of Them.

2. * To theſe may be added, as not very different from them, all the artificial Ways which Men have Got of doing the ſame thing; by *Cheating*, in *Buying* and *Selling*; in *Borrowing* what they are not *Able*, or never *Intend*, to *pay*; which is in truth *Stealing*. By *Extortion* upon, or *Oppreſſion* of, thoſe who are in *Need*;

Or

Or whom we are Otherwiſe able by our *Power*, or *Authority*, to *Over-bear*; which is the ſame thing with down-right *Robbery*.

3. To all which, let me add, laſtly; all *Aiding*, *Adviſing*, *Encouraging*, or Otherwiſe *Communicating* with Others in any of theſe Crimes: By *Receiving*, *Buying*, or *Concealing* what is *Stoln*; By helping any One to *Cheat*, or *Overreach* Another; By ſerving any Great and Violent *Oppreſſor*, in *Cruſhing*, and *Ruining* a *Poor Man*.

Q. Are there yet any Other *Vices* forbidden by this *Commandment*?

A. There are ſeveral Others that may fairly be Reduced to it: Such as * *Prodigality*, in ſpending a Man's Eſtate, and Beggaring his Family. * *Negligence* in making an honeſt *Proviſion*, according to a Man's Station, and Opportunities, for his *Children*. * *Contracting* of *Debts*, which We are not able to *Pay*. * *Engaging for Others*, beyond what we are able, or it is fitting for Us to anſwer. * Taking *Uſury* of *any*, Eſpecially of a *Needy Man*. To which may be added the whole Myſtery of Ruining Eſtates, and Families, * by the exceſſive Rates of *Procuring*, *Continuing*, *Advancing* of *Money*, and *Intereſt*; * By *Buying* Mens *Goods*, or *Eſtates*, at *Under-rates*; * By taking Advantage of Gain by Mens *Private Wants*, or by the *Publick Neceſſities*; * The Trade of *Pawns*, as it is commonly managed, and the *Exactions* depending thereupon; * And, laſtly, all Such Other Trades as live upon the *Vices*, and *Extravagancies* of Men; with all manner of *Unlawful*, and *Injurious Ways of Gain*.

1 Tim. v. 8.
Prov. vi. 1. xi. 15. xxii. 26.
Deut. xxiii. 19, 20.
Pſal. xv. 5.
Prov. xxviii. 8.
Jer. xvii. 11. Prov. x. 2. xiii. 11. xx. 21.

Q. What think you of *Going to Law*?

A. That

Mat. v. 40. 1 Cor. vi. 1, 6, 7.

A. That as it may be managed both by the *Counſellor*, and the *Client*, it is as much *Theft* as ever the *Law puniſh'd*; and will, as ſuch, be Required of Both by God. And therefore tho' ſuch Caſes there be in which a Chriſtian may *Go to Law* without Violating this, or any Other Command; yet is it certainly the laſt Reſort, and not to be Uſed till all other Means have proved ineffectual, to ſecure our Property, or to Recover our Right. And, for the moſt part; it is in *Law*, as in *War*, where One ſide is Certainly in the *Wrong*, and Generally *Both* are to *blame:* And let thoſe who by their *Purſe*, their *Tongue*, or their *Art*, *defraud* another of His *Right*, know aſſuredly, that however they may build up their Houſes by Iniquity, and eſcape the Puniſhment of Man for what they do, yet they ſhall not be acquitted at the Tribunal of God.

Q. What are the *Duties* which this *Commandment* Requires of Us?

Pſal. xv. 1, 2. Prov. xvi. 11. Ezek. xxxiii. 15, 16. Mich. vi. 8. Eph. iv. 28. 2 Theſ. iii. 11, 12.

A. To be fair, and upright, in all our Dealings; not willingly to wrong, or be acceſſary to the wronging of, Any. If we ſhould happen to have unwillingly injured any Man, to be Ready to make him a full, and ample Reſtitution for it. To be free, and charitable to the Poor; Careful to provide a Competent Subſiſtence for our Families; and diligent in purſuing ſome Honeſt, and Uſeful Calling, in Order thereunto.

SECT. XXXI.

Q. WHat is the *Ninth Commandment?*

A. Thou ſhalt not bear Falſe-witneſs againſt thy Neighbour.

Q. What

Q. What do you here underſtand by *Bearing of Falſe Witneſs?*

A. The *Falſe-accuſing* of, or *Witneſſing againſt* Him in *Judgment*: And which is commonly attended with *Perjury*, as well as *Lying*; and ſo becomes an Offence at Once againſt the *Third Commandment*, by our *taking God's Name in Vain*; and againſt *this*, of Injuring our Neighbour, by *Bearing Falſe-witneſs againſt Him.* Luk. iii. 14. Prov. vi. 18, 19.

Q. Is there any thing elſe forbidden in this Commandment?

A. There is; namely all ſort of *Calumny*, and *Evil-Speaking*, againſt any; whether it be in, or, out of, Judgment. Tit. iii. 1, 2. 1 Tim. vi. 4.

Q. How do you diſtinguiſh between *Calumny*, and *Evil-ſpeaking*?

A. By *Calumny* I mean, a Reproach falſly Raiſed upon, and Reported againſt, a Perſon, who is wholly Innocent of it. When we are the Makers, as well as Spreaders, of an Untruth; at leaſt, know what we ſay of our Neighbour to be falſe; or have juſt reaſon to believe it to be ſo. By *Evil-ſpeaking*, I underſtand, the Relating of what is, or has been told to Us, as true; and is believed by Us ſo to be; When we do it not to the Perſon concerned, for diſcovery of the Truth; Or to ſome Friend of his, in Order to his being admoniſh'd of it; but to our Indifferent Acquaintance: And that whether it be done with a Deſign to defame him, or only in the common way of Diſcourſe, for want of better Matter to entertain our Company withal. Lev. xix. 16 Prov. xi. 30. — xviii. 8.

Q. Is there any thing yet more forbidden in this Commandment?

A. To this Commandment muſt be Reduced all * *Subornation* of *Falſe-Witneſſes* in Judgment; * all *Credit*; or *Countenance* that is given to Them; 1 King. xxi. 10. Mat. xxvi. 59.

Them; * all *Counterfeiting* of *Hands*, and *Seals*, or any Other *Writings* to His Prejudice: All * *Talebearing*; * *Raſh-ſpeaking*, and * *Cenſuring*: All * *Credulity*, or being Ready to believe what is Evil of our Neighbour: All * *Encouragement* that is Given to thoſe who are apt to *ſpeak Evil* of Other Men.

Pſal. xv. 1, 3. Mat. vii. 1, 2. Eph. iv. 25. Jam. i. 26.

Q. What is Required of Us by this Commandment?

A. To be Religiouſly ſtrict in ſpeaking Truth of our Neighbour; * Not Only to take care that *what* we *ſay* be *true*, but that by our *manner* of *delivering it*, by our *flouriſhing upon it*, or Otherwiſe *Circumſtantiating* of it, we do not *give Occaſion* to any to *Miſtake* Us. * To be *charitable* both in what We *hear*, and *ſay* of Other Men. * To Vindicate their Reputation as far as fairly we can; and to * hold our Tongues, at leaſt not to * Aggravate their Faults, where we cannot.

Pſal. xv. 1, 2. Eph. iv. 25. 1 Pet. iii. 10. Mat. vii. 1, 2. 1 Cor. xiii. 5, 7. Luk. xxiii. 41. Acts xxv. 8.

SECT. XXXII.

Q. WHat is the *laſt Commandment*?

A. **Thou ſhalt not Covet thy Neighbours Houſe; Thou ſhalt not Covet thy Neighbours Wife; nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor Any thing that is His.**

Q. What is the *Sin forbidden* in this *Commandment?*

A. The *Unlawful Deſire* of what is Another Man's.

Rom. vii. 7. Gal. 5. 22. 1 Pet. ii. 11. Col. iii. 5. Eph. iv. 22.

Q. When is ſuch a *Deſire Unlawful?*

A. When it puts Men on any deliberate Thoughts, and Contrivances, to *obtain* that which is *Anothers*; without the Conſent, and Allowance of Him to whom it belongs.

Q. What

Q. What if a Man's *Deſire* be ſo bounded, as not to put him upon any *undue Means* to Obtain what is Another Man's?

A. If it be ſo bounded within the Uſe of Lawful Means, that He is determined not to make uſe of any other, tho' he ſhould never obtain it, it is not *Sinful.* As if *Ahab* had only deſired *Naboth*'s Vineyard for the Convenience of it; and as ſoon as he ſaw that *Naboth* would not part with it, had Reſted in the Refuſal, and Gone no farther; he would have done nothing Amiſs. But if a Man's *Deſire* be *Violent*, and *Unreaſonable*, if it makes him Reſolve to compaſs what he *Covets* by any means; if *fair means* will not do, to have it by *foul Ones*; ſuch a Deſire as this, is Sinful. And therefore when *Ahab* grew diſcontented at *Naboth*'s Refuſal; and after that the Malice and Cunning of *Jezebel* had deſtroy'd him, went down, and took poſſeſſion of it; the Event ſhew'd his Coveting to have been Criminal; and that his Deſire was as Inordinate, as the Event was Tragical.

1 Kings xxi. Ib. ver. 6. — 16.

Q. What think you of ſuch a Deſire, as tho' it be *Violent* and *Immoderate*, yet is preſently *Suppreſs'd*; and does not proceed to any *Wicked Reſolutions*, *Endeavours*, or *Actions*, in Order to the Accompliſhment of what it Covets?

A. St. *James* ſeems to warrant us to think favourably of it: *Jam.* i. 14, 15. Yet it cannot be doubted but that all ſuch *Deſires* proceed from an *Evil Principle* within Us; and we ought to Watch all we can, even againſt the *firſt Motions* of them, and ſuppreſs them. *Mat.* v. 28. 29, 30.

Q. What is the *Duty* Required in this *Commandment*?

A. Contentment with our *Eſtate* whatſoever it be, ſo as neither to *Murmur* againſt *God*, nor to *Envy*

Ezek. xxxiii. 31.

1 Tim. vi. 6. Phil. iv. 11. Heb. xiii. 5. Rom. xiii. 13. 1 Cor. xiii. 4. 1 Thes. iv. 11, 12.

Envy our *Neighbour*, upon the account of any thing which He poſſeſſes. There being nothing more Certain, than that He who is not ſatisfied with what Himſelf Enjoys, will be apt, upon every Occaſion, criminally to *Covet* what is Another Man's.

SECT. XXXIII.

Q. WE have now done with the ſeveral Branches of that Duty which God Requires of Us; and which our *Godfathers*, and *Godmothers*, promiſed, at our *Baptiſm*, that we ſhould fulfil: Is there any thing yet Remaining neceſſary to be known by Us in Order to our Salvation?

A. Yes there is; namely, To underſtand what thoſe *Means* are which God has Ordain'd for the conveying of his *Grace* to Us, and to enable Us to fulfil that Duty which He has Required of Us.

Q. By what means may we obtain the Grace of God, in order to this End?

See the Preface to this Prayer: *Ch. Cat.*

A. Chiefly by theſe two: Hearty *Prayer* to God for it; and a Right Uſe of the *Holy Sacraments*.

Q. What is *Prayer*?

|| Rom. x. 14.

A. It is a *Religious* || *Calling* upon God, founded upon the Belief both of his *Infinite Knowledge*, *Power*, and *Preſence*; and of his *Gracious Goodneſs*, and *Mercy* towards Us in * *Jeſus Chriſt*: And by virtue whereof, He is not only always † *Preſent with Us*, to Hear and Receive our Prayers, || Thoroughly *Acquainted* with All our *Needs*; and * fully *Able*, to *Supply* them; but is alſo

* Jo. xvi. 24. † Pſal. lxv. 2. xciv. 9. 1 Kings viii. 30, *&c.* || Mat. vi. 8. * Lev. xxxii. 17, 27.

moſt

moſt † *willing*, and *ready* ſo to do; if We call upon Him as we ought to do. † Mat.vii.7. xxi 22. Luk.xi.9.

Q. Upon what is the *Neceſſity* of our *Praying* to *God* founded? Jo.vi.24. Jam.i.6.

A. Beſides that it is a part of that *Religious Worſhip* which it behoves Us to Pay to Him; and being publickly Perform'd, is One of the Higheſt *Acts* of *Outward Honour*, that we are capable of Giving to him; it is neceſſarily Eſtabliſh'd upon theſe Two Principles; Firſt, A due Senſe of our Own *Weakneſs*, and *Wants*: And, Secondly, A firm Belief, that God is both Able, and Willing, to Relieve Us. Pſal.v.2. xliv.20,21. l.23. Iſa.xlv.20. Jam.i.5. Mat.vii,7,8.

Q. What are the *Wants*, which we chiefly need to have Supply'd by God?

A. There is Nothing wherein we do not ſtand in need of his Support. Our *Life*, *Health*, *Food*, and *Raiment*; all that we have, or hope to Enjoy, in our preſent Eſtate, proceeds from him; and We do, in all Theſe, intirely depend upon his Providence. But that for which we ought to be more eſpecially concern'd, and have yet more need to beg the Divine Aſſiſtance, is for the ſupplying of our *Spiritual Wants*; That God would *Enable* Us to *fulfil* our *Duty* towards Him; and thereby, [illegible] would Qualify Us for his *Favour* at the preſent, and for his *Pardon*, and *Acceptance*, when we Come to die. Act.xvii.25, 28. Luk.xi.9. Jo.xvi.24. Jam.i.5.

Q. Are we not able, of our Selves, to fulfil our Duty towards God, as we ought to do?

A. So far from it, that we cannot have ſo much as any *Saving Knowledge* of it, or *Deſire* after it, without the Concurrence of his *Grace*, to *Open* our *Underſtandings*, to *Purify* our *Affections*, to *Regulate* our *Wills*, aud to prepare us Deut.xxix.4. Act.xiii.48. Jo.vi.44. 1 Cor.iii.6. Eph.ii.8. Phil.ii.13.

both

both to *Believe*, and *Do*, according to *his Good Pleaſure.*

Q. By what Means may we be *Enabled* to *Live* according to *God's Commandments?*

Luk.xi.9. Mat.xiii.12. xxv.29. Luk.viii.18.

A. By the Special *Grace* of the *Holy Spirit*; which he never denies to any Chriſtian who heartily *Prays* for it, and duly *Improves* that *Portion* of it, which God has before beſtow'd upon him.

Q. Does God always *Anſwer* the *Prayers* that are made to Him?

Mat.vii 7. — xxi.22. Jo.xvi.23, 24. Jam.iv.3. 1 Jo.iii.22.

A. He does, if they are made after ſuch a *Manner* as he Requires; and for Such *Things* as He ſees to be Expedient for Us; unleſs he ſhould have ſome extraordinary Reaſon to Refuſe Us: In which Caſe, though he may not Grant Us the very Things which we deſire, yet He will recompenſe Us the more abundantly in Some Other way.

Q. After what *Manner* ought we to *Pray to God?*

Jam i.6. v.14,16. Luk.xviii.1. Rom.xii.12. Eph.vi.18.

A. With *Faith*; with *Diligence*; with *Attention*; with *Fervour*; and with *Perſeverance.*

Q. Are theſe Conditions ſo ſtrictly Required by God, that no *Prayers* are *heard* by Him which want any of Them?

A. That may not Generally be affirm'd: There are great Inequalities in the Affections of the beſt Men in their Prayers; Nor can Any avoid all kind of *Wandrings*, and *Diſturbances*, in them. Nay, ſometimes the beſt Chriſtians, may be the moſt *diſtracted*, with *vain Thoughts*, and *melancholy Fancies*, in their *Devotions.* That which is certain is this, that Every Man ought to *Pray* as *frequently* as his Circumſtances of Life will permit him; and when he does pray, ought to do it with the

utmoſt

utmoſt Zeal, and *Attention*, that He is able to do. Which having ſincerely Endeavour'd, he ought not to doubt, but that God will Pardon his *Infirmities*, in that, as well as in the other Inſtances of his Duty, and accept his Prayers; and grant him his Deſires.

Q. What are the Things which we ought to Pray for?

A. For thoſe of *this Life* in General only, unleſs it be on ſome ſpecial Occaſions; and with an intire Submiſſion of our Selves to *God's Will*, in whatſoever He ſhall pleaſe to Order for Us. But as to the *Graces* which are neceſſary for Us, in Order to the Other Life, we are to pray particularly; earneſtly; abſolutely; and without any Qualifications; becauſe we know theſe Things to be always proper for Us to *Aſk*; and always Suitable to the *Will of God*, to *Give* to Us.

1 Joh. v. 14. Mat. vi. 25. Heb. xiii. 5. Prov. xxx. 8. Eph. vi. 18. Phil. iv. 6. Col. iv. 2. 1 Theſ. v. 17. 2 Theſ. i. 11. Heb. xiii. 18. Jam. v. 16. 1 Pet. iv. 7.

Q. At what Times ought We to *Pray*?

A. Continually, and *without Ceaſing*: Not that we are to account our ſelves thereby Obliged to Spend our whole *Time* in *Prayer*, but to look upon thoſe Expreſſions to imply a conſtant, daily Attendance, upon this Duty; the Frequency whereof muſt be left to Every One's State, and Condition, to determine.

Zech. viii. 21. Luk. xxiv. 53. Act. vi. 4. Heb. xiii. 15. 1 Theſ. v. 17. Rom. i. 9. &c.

Q. What is that General Proportion which Every *Chriſtian* ought to obſerve, in the Times of his *daily Prayers*?

A. If He has Opportunity for it, and can have leiſure ſo to do, it were to be wiſh'd that He ſhould come Every Day to the *Publick Prayers* of the *Church*: But if this cannot be done, He muſt at leaſt, every Day, without fail, *Pray* to God in *Private*, *Morning* and *Evening*; and, if He has a *Family*, he ſhould every

Pſal. lv. 17.

Jos.xxiv.15. Psal.ci. Day, at ſome convenient Time, *Pray* with that alſo, in Order to the better keeping up a *Senſe* of *Religion* in it.

Q. Do you think it to be a Matter of Neceſſary Duty, to *Pray Publickly* with the *Church*?

Heb.xii.25. Act.i.14. --- ii.1,46. --- iii.1. 1 Cor.xi.22. xiv.13,19, *&c.* *A.* In General it certainly is; eſpecially upon the *Lord's Day*, and ſuch Other *Solemn* Times of *Prayer*, as both the *Laws* of the *Realm*, and the *Canons* of the *Church*, require of Us. As for the *daily Prayers*, if we live in a Place where they are publickly Read, and are not hinder'd by any neceſſary Buſineſs to come to Them, I do not ſee how we can excuſe our ſelves from uſually joining in Them.

Q. Has our Saviour left Us any particular *Direction* how we ſhould *Pray*?

A. He has left Us a Form of his Own Compoſing, not only to be continually made Uſe of by Us; but alſo to be a *Pattern* to Us, after what manner We ought to put up our Own Addreſſes to God.

Q. In what does that *Form* chiefly direct Us to compoſe aright our Own *Prayers*?

A. It teaches us eſpecially theſe Four Things: Firſt, That we ſhould make our Prayers *ſhort*, and *pertinent*; as being moſt ſuitable both to the Wiſdom, and Majeſty of God; and to our Own Weakneſs, and Infirmities. Secondly, That we ſhould Pray for *Others*, as well as for our *Selves*; and that in our *Private*, as well as our *Publick Prayers*. Thirdly, That we may pray for the *Neceſſaries* of *this Life*; though our main Concern ſhould be, in our Prayers, as well as our Endeavours, after *Thoſe* of the *Other*. Fourthly, That we ſhould *Pray* to *God* ONLY,

ONLY, and to Him as our *Father*, through *Jesus Christ* our *Lord*.

Q. Have you any thing Else to Observe from the Form of this Prayer?

A. This only, that to *Pray* to *God* by a *Set-form*, is so far from being a Thing either in its self *Unlawful*, or *Injurious* to the *Holy Spirit*; that we see our Saviour himself has here given Us an Example for it; as under the *Law*, God was pleased, in several Cases, to direct the very *Words* in which he would be address'd to by the *Jews*. Num. vi. 24. —— x. 35, 36.

SECT. XXXIV.

Q. SAY the Lord's Prayer.

A. **Our Father**, &c.

Q. What are the *General Parts* of this Prayer?

A. It is divided into Three *General Parts*: * A *Preface*, or *Introduction*; * The *Petitions*; and * A *Doxology*, or *Conclusion*.

Q. What is the *Preface* to this *Prayer*?

A. **Our Father which art in Heaven.**

Q. Wherefore did our Saviour begin his *Prayer* with this Compellation of God, *Our Father*?

A. To shew us, that all our Hope of being heard, or accepted by God, is by vertue of that Relation wherein we stand to him, in, and through his *Son Jesus Christ*. Jo. xiv. 6. *No Man cometh unto the Father, but by Me.* Jo. xv. 16. xvi. 23, 24. *Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you.* —— *Ask, and ye shall Receive, that your Joy may be full.* See *Col.* iii. 17. 2 Thess. ii. 16. Eph. ii. 18.

Q. Why was that Circumſtance added, *Which art in Heaven?*

A. To ſhew the Difference between *Him*, and our *Earthly Parents*; who ſometimes are *hard* towards their Children, and will not give them what they ask: Oftentimes are not *able* to ſupply their Needs: And, in many Caſes, cannot *tell* what is *beſt* for them; but either *deny* them, when they ought to have *given* them what they deſired; or *Give* them, when it would have been more adviſable not to have done it. Whereas our *Heavenly Father* is *All-Merciful*, *All-Powerful*, and *All-Wiſe*; and, by conſequence, liable to none of theſe Defects.

1 Kin viii.38. Pſal.cxv.3. cxxiii.1. Luk.xi.11. Jam i.17.

Q. What do you Learn from this Introduction?

A. To come to God with Great Aſſurance, but with Great Reverence too: Who as *Our Father* will not fail to *hear* his *Children*, if they ask, as they ought, of him; As he is a *Heavenly Father*, can give us whatſoever we ſtand in *Need* of.

Pſal.ciii 13. Lam.iii.41. Eccl.v.2. Mat.vii.9,10. 2 Theſſ i 16.

Q. Is God ſo in *Heaven*, as our *Earthly Fathers* are upon *Earth?*

A. No, by no means: For God being *infinite*, is *every where preſent*; neither ſhut out of any Place, nor Circumſcribed by any. * But becauſe God is pleaſed to ſhew himſelf in *Heaven*, in the higheſt Excellencies of his Divine Majeſty, and Glory; and is there attended by his Holy Angels; therefore Heaven is conſider'd as his Court, and his Throne. And we very properly direct our Prayers to God there, where our *Saviour ſits* to *Intercede* with Him for Us; and where the *Bleſſed Spirits* attend upon him, and fall down before him, and worſhip him.

Jer.xxiii.23. 1 Kin viii. 23,27,38,39. Iſ.lxvi.22. Pſal.cxxxix. 7,&c. * Pſal.xi.4. cxxiii.1. cxxvi.28. Mat.v.16,45. xii.50 xvi.1. xxiii.9. Act.vii.49.

Q. Where-

Q. Wherefore are we taught to ſay, *OUR Father*?

A. Not as if God were not the Father of Every One of Us in Particular, as well as of Us All in General; or that We might not Each of Us truly, and properly ſay, *My Father*: But to enlarge our Affections, and correct our Pride, and increaſe our Charity; and to teach us that there is no Man ſo mean, but what has as Good a Right to call *God* his *Father*, as the Greateſt among Us; nor any, therefore, who ought not to be look'd upon as a *Brother* by Us, and to be treated, and loved, and pray'd for by Us, accordingly.

SECT. XXXV.

Q. HOW many Petitions are there in this Prayer?

A. Six: *Three* with reſpect to the *Honour*, and *Glory* of God; and which may be accounted *pious Wiſhes*, rather than *formal Petitions*: And *Three* with Relation to our *Own Needs*.

Q. What is the *Firſt* of Theſe?

A. **Hallowed be thy Name.**

Q. Wherefore did Chriſt begin his Prayer, with this *Petition*, or *Deſire*?

A. To ſhew us that we ought to make *God's Glory* the *Firſt Thing* in our *Prayers*, as well as the *Chief End* of all our *Actions*. 1 Cor. x. 31. *Whether ye Eat, or Drink, or whatſoever ye Do, do all to the Glory of God.* Pſ. cxlviii. 13. Prov. xvi. 4. Iſa. vi. 3.

Q. What is here meant by the *Name* of *God*?

1 Kin.v.5. Pſal.xx.1. xliv.20. Act.vii.47.

A. The ſame as in the *Third Commandment*: viz. *God himſelf*; and whatſoever does in any wiſe Relate to Him. *Exod.* vi. 3. xxxiv. 5,6. *Pſal.* cxxxviii.2.

Q. What is meant by *Hallowing*?

Exod.xx.11. xxix.1. Lev.x.3. 1 Kin.ix.3.

A. It denotes the *Separation of any Thing to a Holy Uſe*; and the *Treating*, and *Reſpecting*, of it accordingly.

Q. What then do you look upon to be the full Import of this *Petition*?

Pſal.lxxii.19. lxxxvi.9,12. cxiii.2,3. Mat.v.16. Jo.xv.8. Act.xiii.48. Rom.xv.6. 1 Cor.x.31. vi. 20. 1 Pet.iii.15. iv. 11. 2 Theſſ.i.10, 12.

A. That it would pleaſe God to make himſelf *Known* to, and to be *Adored*, and *Glorified* by, the *whole World*. That he would ſo diſpoſe Ours, and all Other Mens Hearts, that we might never mention his *Name*, but with a *Religious Reverence*. That whatſoever has any *Relation* to him, his *Word*, his *Sacraments*, his *Miniſters*, his *Houſes* of *Prayer*, may all be treated by Us with a Regard ſuitable to the Majeſty of Him to whom they belong: And that neither we our Selves, nor any Others, may ever entertain any *Opinions*, or commit any *Sins*, whereby either *God* the *Father*, or his *Son Jeſus*; the *Glory* of the *One*, or the *Goſpel* of the *Other*, may be *vilified*, or *profaned*.

SECT. XXXVI.

Q. WHAT is the Second Petition of this Prayer?

A. **Thy Kingdom Come.**

Q. In how many Reſpects is God a *King*?

Pſal.ciii.19. cxlv.11, 13.

A. Chiefly in theſe Three: Firſt, || As he is the *King* of *all* the *World*; which he Created by his Power; and Rules, and Governs, as well as

as Supports, by his Providence. Secondly, † With Relation to his *Church* and *People*; which he *Governs*, and *Conducts*, by his *Word*, and *Holy Spirit*. And, Thirdly, With * Reſpect to his *Heavenly Kingdom*, where he Reigns with Glory, and Majeſty, over his Angels Now; and will Rule over all his Saints hereafter, to all Eternity.

† Mat.iii.2: iv.13. xxiv. 14. Heb.i.8. * Mat.v.[49] 20. xiii.43. Luk.xxiii. 42,43. 1 Cor.vi.9. 2 Pet.i.11.

Q. How is it that we here, either *Wiſh*, or *Pray*, that God's *Kingdom may Come*.

A. As we deſire; Firſt, That all Men may both more clearly *Know*, and more worthily *Obey* the true, and only God; the Lord of Heaven, and Earth. Secondly, That, to this End, it would pleaſe God to enlarge the Borders of his *Church*, and bring all Nations within the Pale of it. And that where it is already eſtabliſh'd; he would Go on, more and more, by his Grace, to deſtroy the Power of Sin, and the Dominion of Satan; and to implant the Fear, and Love of his Name, in the Hearts of all his Servants. That ſo, Thirdly, His *Eternal Kingdom* may alſo be enlarged; the Fulneſs of his Saints be accompliſh'd; and the bleſſed Time come, when we ſhall All be tranſlated into his Heavenly Kingdom; and all Other Powers, and Dominions, being done away, God alone ſhall be Exalted, and Rule over his Saints, for Ever and Ever.

Act.xxvi.18. Col.i.13. Pſal.ii.8. Mich iv.8. Rev.xi.15. xii.10. Mat.xxviii. 19. 1 Cor.xv.25. Tit.i.3. -- ii.12,13.

SECT. XXXVII.

Q. WHAT is the *Third Petition* of this *Prayer?*

A. **Thy Will be done in Earth, as it is in Heaven:**

Q. How does God declare his *Will* to Us?

A. Chiefly Two Ways; By the *Diſpenſations* of his *Providence*, and by the *Rules* he has ſet us to *Live by*; whether They be by Nature implanted in Us, or be Revealed to Us in the Goſpel of Chriſt.

Q. Does this *Petition* reſpect both theſe?

Mat.xxvi.42. Act.xxi.13, 14.

A. It does; and ſo teaches us to *Pray*, that (with Reſpect to the former of Them) we may always ſeriouſly conſider the Ways of his Providence, and diſcern what it is that He would have Us either Do, or Suffer, in Obedience thereunto. That whatſoever it be, that he ſhall thereby call us to, whether to a Proſperous, or Unproſperous State; to Receive Good from him, or to Suffer Evil; we may, in the One, improve his Bleſſings to the Glory of his Name, and the Benefit of thoſe about Us; * In the Other, may patiently ſubmit to whatſoever he ſhall call us to Suffer for his Sake. With Relation to the † Latter, (the Rules he has Given Us to walk by) that we may faithfully Obey all his Commandments, how contrary ſoever they may chance to be, to our Own corrupt Deſires, and Affections; and continue his Obedient, and Conſtant Servants, all the Days of our Life.

* Luk.xxii. 42. Job.i 21. Heb.x.17. † Pſal xl.8. ---cxliii.10. Mat.vii.21. Jo.iv.34. vi.37,38. Act ix.6. Rom.ii.18. xii.2. Eph vi 6. 1 Pet.ii.15. 1 Jo.ii.17.

Q. Why is this Circumſtance added, *As it is in Heaven*?

Pſal.ciii.20, 21. Job i. 16. Iſa.vi 2. Mat.xviii. 10.

A. To ſhew us what kind of Obedience we ought to pay to God's *Will*. That as the *Angels* in *Heaven* not only Do the Will of God, but do it with all Readineſs, Chearfulneſs, Conſtancy, and Delight; ſo may We, if it ſhall pleaſe God, in ſome meaſure fulfil it too.

Q. Is it poſſible for us, ever to attain to ſuch a *Perfection* of *Obedience*, in this *preſent Life*?

A. It

A. It is hardly to be Expected, yet we muſt *Pray* for it, and endeavour to Come up as near as is poſſible to it. And in the mean time, muſt Learn from hence not only how we ought to Serve God, but how we ſhall hereafter do his Will, when we come to the bleſſed State, as well as Place, of thoſe Holy Spirits in Heaven.

SECT. XXXVIII.

Q. WHAT is the *Firſt* of thoſe *Petitions*, which you ſaid Related to our *Own Needs?*

A. **Give us this Day our daily Bread.**

Q. What do you Obſerve from the General Compoſure of this Part of the preſent *Prayer*?

A. That as Man conſiſts of Two different Parts, A *Soul*, and *Body*; and has need of ſeveral Things to be given him for the *Good* of *Both*: So are we here directed to beg of God, Firſt, What is neceſſary to our *Preſent Life*; and Secondly, What may conduce to the *Everlaſting Happineſs* of our *Souls*, in the *Life* that is *to Come.*

Q. How does our Saviour expreſs what is neceſſary to be asked by Us, for the Suſtenance of our *preſent Life*?

A. He calls it *Our daily Bread.*

Q. What does the Word *Bread* denote?

A. It is Commonly uſed in Scripture for all ſort of Proviſion, as it is indeed the chiefeſt, and moſt neceſſary; and ſuch as may Supply the Defect of all Other. And it is here made Uſe of, to ſignify All that is *Neceſſary* for our *Support*; excluding at the ſame time whatſoever

Gen.iii.19. xliii.31,34. Pſ.xxxvii.25. --xli.9. Iſa.xli.1. Mar.iii.20. Luk iv.1. 2 Cor.ix.10. 2 Theſſ.iii.8, 12.

is

is *Superfluous*; and desired rather to Gratify our Lusts, than to Preserve our Life.

Q. What is meant by *Our Bread*?

Prov.xxx.8. 1 Tim.vi.8.

A. It may imply these Two things: Either, First, What is Necessary for Us; that is to say, for Our Selves, and for those who depend upon Us. Or, Secondly, It may be called *Our Bread*, as intimating that we are to Labour for it; and so it is *Ours*, because Gotten by our *Own Work*, and the Blessing of God, upon our Endeavours after it.

2 Thess.iii. 12.

Q. What do you Understand by the Word *Daily*?

Exod.xvi.5. 2 Kin.xxv. 20. Neh v.18. Jam.ii.15.

A. What is Sufficient for the *Next Day*: But then we Add withal, *this Day*, or *Day by Day*; to shew, that though because such is the Uncertainty of Our present Life, that how Many, or how Few Days, we may have to Come, we cannot tell, therefore we ask no more of God than what is needful for our *present Support*: Yet we trust, that God, of his Goodness, will *every Day* Give us *Our Bread*, as he did the *Jews* their *Manna* in the Wilderness, so long as he shall think fit to continue Us in this State of our Pilgrimage; until he shall bring Us to our *Heavenly Canaan*, that Good Country which he has provided for Us.

Mat.vi.25, &c. Heb xiii.5. 2 Pet.v.7.

Q. Wherefore do we *Pray* to God for such a *Support*?

Gen iii.19. Act.xx.34. 1 Cor.iv.12. 1 Tim.vi.8. 2 Thess.iii.12.

A. Not to exclude our Own reasonable *Care* in providing for it, much less to excuse our *labouring* after it; but to shew, that we *depend* altogether upon the *Providence* of *God*, and Owe our Lives, and all the Support of them, not to our Own Cunning, or Industry, but to his Blessing: And to engage Us thereby both to Rely the more confidently upon God, and to make

Deut.viii.3. Comp. Mat. iv.4. Act.xvii.28. 2 Pet.v.7.

those

thoſe ſuitable Returns of Love, and Praiſe, and Gratitude, that We ought to do, to Him.

Q. Are the *Rich* as much concern'd thus to *Pray to God*, as the *Poor?*

A. They are altogether: Our *Saviour* compoſed this *Prayer* for Both alike. It is the ſame Providence of God which maintains both; and and gives *abundance* to the One, and a *Competency* to the Other.

Q. Is it Unlawful for any Man to take *Care of*, or *provide* for any thing more than the *Next Day?*

A. No, by no means: God himſelf has ſent Us to the Ant to learn the contrary; *Prov.* vi. 8. *Who provideth her Meat in the Summer, and gathereth her Food in the Harveſt.* Such a *Care* as goes no farther than a prudent Foreſight, and neither prompts us to any Evil, nor keeps us back from any Good, is certainly not only Innocent but Commendable. Without this, the World could not ſubſiſt Otherwiſe than by a continual Miracle; which we ought not to Expect, where Ordinary Methods are to be had. The Solicitude which our Saviour forbids, and which is indeed ſinful, is that which proceeds from an immoderate Concern for the future: When Men are uneaſie, and diſcontented; diſtruſtful of God's Providence, and ſtill hoarding more up, as if they could never have enough; and truſt more to their Own Care, and Foreſight, than to God's Bleſſing.

Acts xi. 28, 29, 30. 2 Cor. xii. 14.

Mat. vi. 25.

SECT. XXXIX.

Q. WHAT are the *Bleſſings* which we are here taught to ask of God for our *Souls?*

A. The

A. The *Forgiveneſs of Sins paſt*; and the *Prevention* of them for the *time to Come.*

Q. How do you pray to God for the *Forgiveneſs* of your *Paſt Sins*?

A. In theſe Words; **And forgive Us our Treſpaſſes, as we forgive them that treſpaſs againſt Us.**

Q. What do you mean by *forgiving* of *Treſpaſſes*?

Pſal. cxxx. 3. *A.* I pray that God would do away All my Sins, of what Nature, or Quality ſoever they

1 Jo. i. 9. be; that he would *waſh away* the *Guilt*, and *remit* the *Puniſhment* of Them.

Q. Do you truſt that God will do this?

Luk. vi. 37. *A.* Yes, if I take care to make Good the *Condition* upon which I *ask* it of him; by *forgiving* of *thoſe* who *treſpaſs againſt Me.*

Q. Will that alone ſuffice to intitule you to *God's Forgiveneſs?*

A. No, it will not: Without *forgiving* of *Others*, I ſhall never be my ſelf *forgiven*; *Mat.* vi. 15. but that I may be *forgiven* by *God*, I muſt

1 Jo. i. 8, 9. not only *forgive Others*, but muſt my Self *Repent* of *my Sins*, and *ask Pardon* for *them*, in the *Name*, and thro' the *Merits*, and Mediation of *Jeſus Chriſt* our *Saviour.*

Q. Why then is this added, as the *Condition* upon which we are to *Pray* to *God* for his *Forgiveneſs?*

A. It was fit to be mention'd upon ſeveral Accounts: 1ſt. As a Conſideration very fit to

Luk. xi. 4. be Offered by Us to God, to Induce him to forgive Us. If we who are Proud, and Peeviſh; Eaſie to be Affronted, and hard to be Reconciled; yet, for God's ſake, and in Obedience to his Commands, *forgive thoſe* who have *offended Us*; how much more ſhall our moſt Gracious, and Merciful

Merciful *Father forgive Us*, in what we have Offended him. It was fit to have been added, 2dly; as a Motive, upon the ſame Grounds, to aſſure Us, that if we truly Repent of our Sins, and beg of God the Forgiveneſs of Them, God will certainly Remit them to Us. It was fit to have been added, 3dly; to put us continually in mind of the neceſſity we lie under to forgive Injuries, and to engage Us readily, and heartily ſo to do: Conſidering that till we have done it, we cannot pray to God for his Forgiveneſs; and that if we do not Do it ſincerely, God will certainly find it out: And tho' by pretending a Reconciliation where Really it is not, we may delude Men, yet we cannot poſſibly deceive God.

Mat. vii. 11.

Mat. vi. 15. Mark xi. 25. 26.

Q. What think you of Thoſe, who ſay their *Lord's Prayer*, and yet either continue at Variance with their Neighbour; or at leaſt do not truly, and from their Hearts, forgive Him?

A. I think that they Do not pray for Pardon, but for Vengeance: They Imprecate the Wrath of God upon their Own Heads; and do, in Reality, *Pray* after this deſperate Manner. *Thou, O God! haſt Commanded me to* forgive my Brother his Treſpaſſes: *Thou haſt declared that unleſs I do ſo, thou wilt not* Forgive me my Sins. *Well*; *let what will come, I am reſolved to ſtand to the hazard of it. I will not* Forgive, *nor be* Reconciled to my Brother; *do thou deal as thou pleaſeſt with* Me.

SECT. XL.

Q. WHat is the laſt *Petition* of this *Prayer?*

A. **And lead Us not into Temptation, but deliver Us from Evil.**

Q. What is meant by *Temptation?*

A. It

Mal. iii. 15. Mat. xxii. 18. Acts v. 9. Jam. 1. 2, 12.

A. It, in General, ſignifies no more than *Trial*; and may be taken in an Indifferent, or even in a Good Senſe, to denote any Occaſion of proving, and experimenting a Man's *Faith*, or *Obedience*. So God tempted *Abraham:* Gen. xxii. 1. But it is more uſually taken in an *Ill Senſe*; to denote ſuch a Trial, as is deſigned to ſeduce, and lead Us into Sin. So the *Devil tempts* Us: *Gal.* vi. 1. 1 *Theſ.* iii. 5. *Heb.* ii. 18. So every Man is *tempted* by his *Own Luſts*; *Jam.* i. 14. So *God tempteth no Man: Jam.* i. 13.

Mat. iv. 13. xxvi. 41. Luk. viii. 13.

Q. What is the *Evil* which you here *pray* againſt?

A. That alſo may be taken in a *double Senſe*; and ſignifie Either an *Evil Perſon*, or an *Evil Thing*. In the former it may Reſpect all *Wicked Men*, but eſpecially the *Wicked One*, the *Tempter*. In the latter, not ſo much the *Evil* of *Sin* its ſelf, as the *Evil* of *Temptation*, to which is ſeems moſt properly to Refer.

Mat. iv. 3. Jo. xvii. 15.

Q. What then is the full Import of this *Petition*?

Mat. xxvi. 41. 1 Cor. x. 13. Heb. ii. 18. Rev. iii. 10.

A. I therein deſire, that God would neither *Try* me himſelf *beyond* my *Strength*, nor ſuffer the *Devil*, the *World*, or my *Own Fleſh* to do it. That, if it be his Will, I may not be expoſed to any Great *Temptations* at all: But if for any Ends of his Wiſe Providence He ſhall think fit to † ſuffer me to be *Tempted*; that then He would be pleaſed *Graciouſly to *ſtrengthen*, and *ſupport* me in my Temptations, and Carry me with Innocence, and Integrity, through them; and not ſuffer me to be led into *Sin* by *Them*.

† 2 Sam. xxiv. 1. 1 Chr. xxi. 1. Job. 1. 1 Pet. v. 8. * Pſal. xxiii. 4. 1 Cor. x. 13. 2 Pet. ii. 9.

SECT.

SECT. XLI.

Q. WHAT does the laſt Part of this Prayer conſiſt of?

A. A *Doxology*, or *Concluſion*: **For thine is the Kingdom, and the Power, and the Glory, for Ever, and Ever. Amen.**

Q. What do you mean by a *Doxology*?

A. A Form of giving *Glory*, and *Praiſe*, and *Honour to* God. 1 Chr. xxix. 11.

Q. Why was this *Doxology* here added by our Saviour?

A. To ſhew Us that all the Religious Service we pay to God; whether we *Pray*, *Confeſs*, *Give Thanks*, or whatever we do, ſtill we ought to deſign it All to his *Glory*. It was alſo added to keep up in our Minds a due Senſe of the Reaſon we have both to *Pray* to *God* for all the things we have before conſider'd; and to expect a *ſuitable Return* of them at his hands. 1 Cor. x. 31. 1 Pet. 4. 11. Pſal. xcvi. 7, 10.

Q. How does this *Doxology* ſhew, that we ought to Ask theſe Things of God?

A. Very plainly: For becauſe God is *King of all the World*, therefore he ought to be apply'd to by all his Creatures. Becauſe his is the *Power*; He is *able* both to *hear*, and *anſwer* our *Requeſts*; and therefore of him it is moſt fit to deſire whatſoever we ſtand in Need of. Becauſe his is the *Glory*, of all our *Religious Invocation*; ('tis a Worſhip that peculiarly belongs to *God*, as diſtinguiſh'd from the Creature;) therefore to him only ought we to *make* our *Prayers*, and not to any *Other*. Pſal. xxii. 28. 2 Chron. xx. 6.

Q. How does this *Doxology* encourage us to *Hope* that we ſhall *Receive* what we *Ask* of *God*?

A. Becauſe

A. Becauſe we do hereby profeſs to believe that he *can Grant* what we *deſire*; and the things we ask are ſo much for his *Own Glory*, as well as Our *Advantage*, that we ought not to doubt but that We *ſhall Receive* them from Him.

Q. After what manner do we acknowledge theſe Excellencies to be in God?

Pſal. xcvi. 7, 10. Dan. ii. 37. 1 Tim. 1.17.

A. In a ſuper-eminent manner, beyond what they Are, or Can be, in any One beſides. Others may have *Authority*; but as derived from him, who only is the *Supreme King* over all the *Earth*. Others may have *Power*, but God only is *Almighty*. Others may have *Glory*; a Majeſty ſuitable to their Station, and Character in the World. But to God only belongs the Excellency of *Divine Honour*, and *Worſhip*. To him only is *Prayer*, and *Religious Invocation* to be made: He only is either *capable of it*, or can pretend any *Right* to it.

Q. Why do you to this *Doxology* add, *for Ever and Ever*.

Phil. iv. 20. 1 Tim. vi. 16. 2 Tim. iv. 18. 1 Per. iv. 11.

A. To ſhew that theſe *Divine Perfections*, and *Prerogatives* did always belong to God; and will always continue to belong, in this ſingular manner, to *Him*.

Q. What does *Amen* import?

Numb. v. 22. 1 Kings i. 36. Jer. xxviii. 6. 1 Cor. xiv. 16. 2 Cor. i. 20.

A. It is a Word of *Wiſh*, and *Approbation*; and denotes our *Aſſent* to that to which it is ſubjoin'd, with an *Earneſt Deſire* of its *accompliſhment*. So that putting its ſeveral Significations together, it is as much as if we ſhould ſay; God of his Goodneſs Grant what I have here pray'd for; and ſo I truſt he will do, of his Mercy towards me, through Jeſus Chriſt our Saviour.

SECT.

SECT. XLII.

Q. WHAT is the Other Means appointed by God for the *Conveyance* of his *Grace* to Us; and to *confirm* to Us his *Promiſes*, in *Chriſt Jeſus?*

A. The worthy participation of the *Holy Sacraments?*

Q. What mean you by this Word Sacrament?

A. I mean an Outward and Viſible Sign of an Inward and Spiritual Grace, given unto Us, and Ordained by Chriſt Himſelf, as a Means whereby we receive the ſame, and a Pledge to aſſure Us thereof.

Q. How many ſuch Sacraments hath Chriſt Ordained in his Church?

A. Two only as generally Neceſſary to Salvation; that is to ſay, Baptiſm, and the Supper of the LORD. 1 Cor. xii. 13.

Q. How does it appear that theſe two are properly *Sacraments*?

A. Becauſe the whole *Nature* of a *Sacrament*, as before deſcribed, does belong to them. For, 1ſt. There is in both theſe an *Outward* and *Viſible Sign*; *viz. Water*, in *Baptiſm*; *Bread* and *Wine*, in the *Lord's Supper*.

2dly. There is an *Inward* and *Spiritual Grace*, both ſignified, and conveyed, by theſe Signs. The *Waſhing* of *Regeneration*, *Tit.* iii. 5. by the *One*; the *Body* and *Blood* of *Chriſt* by the *Other*. 1 *Cor.* x. 16.

3dly. There is for both a *Divine Inſtitution*. For *Baptiſm*, *Mat.* xxviii. 19. *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* For

the *Lord's Supper*; *Luk.* xxii. 19. *This do in Remembrance of Me.* See 1 *Cor.* xi. 24, 25.

4thly. They were both Ordain'd as a *Means* whereby to *Convey* their ſeveral *Graces* to Us, and as a *Pledge* to *aſſure Us* of them. *Baptiſm* to *Regenerate* Us; *Jo.* iii. 5. *Tit.* iii. 5. The *Lord's Supper* to *communicate* to Us *the Body*, and *Blood*, of *Chriſt*: 1 *Cor.* x. 16.

For which Reaſon, laſtly; they are *Generally neceſſary to Salvation. All Chriſtians* have a *Right* to them; nor may *Any*, without hazard of miſſing of theſe *Graces*, refuſe to Uſe them, who have the Opportunity of being made Partakers of them. *Jo.* iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven.* 1 *Cor.* xi. 24. *This do in Remembrance of Me.*

Q. Are theſe All the *Sacraments* that any Chriſtians Receive, as eſtabliſh'd by *Chriſt?*

A. The *Church* of *Rome* to theſe adds five more; tho' They cannot ſay that they are all of Chriſt's Inſtitution; *viz. Confirmation*: *Penance*: *Extreme-Unction*: *Orders*: and *Matrimony.*

Q. How does it appear that theſe are not *truly Sacraments?*

A. Becauſe *not One* of them hath *ALL* the *Conditions* Required to make a *Sacrament*, and the *moſt part* have hardly *Any* of *Them.*

See below, *Sect.* iii.

CONFIRMATION is, we confeſs, an *Apoſtolical Ceremony*: As ſuch it is ſtill Retain'd, and Practiſed by Us. But then it is, at moſt, but an *Apoſtolical Ceremony. Chriſt* neither *Ordain'd* any ſuch *Sign*; nor made it either the *Seal*, or *Means*, *of conveying* any *Spiritual Grace* to Us.

PE-

PENANCE; if *Publick*, is confeſſedly a part of *Church-Diſcipline*. If *Private*, is only the Application of the *Power* of *the Keys* to a particular Perſon, for his *Comfort*, and *Correction*. It has neither any *Outward Sign inſtituted* by *Chriſt*, nor any *inward Grace*, particularly annex'd to it. Indeed if a true Penitent Receive *Abſolution* from his *Miniſter*, God Ratifies the *Sentence*, and *forgives* the *Sin*. But ſo God would have done, had neither any *Confeſſion* been *made* to, or *Abſolution Received* from, Him. And that the *Sin* is *forgiven*, is Owing to the Mercy of God, upon the *Repentance* of the *Sinner*; and not to be aſcribed to the *Prieſt*'s *Sentence*.

In *EXTREME UNCTION* there is an *Outward Sign*, but neither of *Chriſt*'s, nor his *Apoſtles*, Inſtitution. They *anointed Sick Perſons* for the Recovery of their Bodily Health; and, in certain Caſes, adviſed the *Elders* of *the Church* to be ſent for, to do likewiſe. But as to any *Spiritual Effects*, they neither uſed any ſuch *Sign* themſelves, nor Recommended it to Others: Nor is there any the leaſt Ground on which to expect any ſuch benefit from the Uſe of it. Mark vi. 13. 1 Jam. v. 14, 15.

MATRIMONY, is a *Holy* State, *ordain'd* by *God*, and highly to be accounted of by All Men. But it neither *confers* any *Grace* where it is not, nor *Encreaſes* it, where it is: And therefore is not to be look'd upon as a true, and proper *Sacrament*.

ORDINATION, is alſo a *Divine Inſtitution*. By the Adminiſtration of it Authority is Given to thoſe Who partake of it, to miniſter in Holy Things; which, otherwiſe, it would not have been lawful for them to do. We do not at all doubt but that the *Grace* of God accompanies this Ordinance; and the Diſcharge of thoſe Mi-

niſtries which are perform'd in conſequence of it. But then this *Grace*, is only the *Bleſſing* of *God* upon a particular Employ; not ſuch a *Grace*, as is neceſſary to the making of a Sacrament. And it is given to ſuch Perſons rather for the *Benefit* of *Others*, than for the furtherance of their Own *Salvation*.

Q. **How many Parts are there in a Sacrament?**

A. **Two; the Outward and Viſible Sign, and the Inward and Spiritual Grace.**

SECT. XLIII.

Q. WHat is the *Firſt Sacrament* of the *New Teſtament?*

A. It is *Baptiſm.*

Q. What is *Baptiſm?*

A. It is the *Sacrament* of our *New*, and *Spiritual Birth*, *Jo.* iii. 4. the *Seal* of our *Adoption*, *Rom.* iv. 11. and the Solemn Means of our *Admiſſion* into the *Communion* of the *Chriſtian Church*: *Acts* ii. 41. *Col.* ii. 11, 12. By the *Outward Waſhing* whereof, our *Inward Waſhing* from our Sins, *by the Blood, and Spirit, of Chriſt*, is both *clearly exhibited*, and *certainly ſealed* to Us. *Rom.* iv. 11. *Acts* ii. 38. 39. *Heb* ix. 14. *Tit.* iii. 5.

Q. How is *Baptiſm* perform'd?

Mark vii 4. Numb. viii. 7. Exek. xxxvi. 25. Heb. x. 22.

A. By *dipping in*; *pouring on of*; *or ſprinkling with Water*; in the *Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. In which of theſe was this Sacrament adminiſtred at the Beginning?

Mat. iii 6. 16. Jo iii. 23. Acts viii. 38.

A. To Aged, and Healthful Perſons, in that Hot Country in which our Saviour lived, it was for

for the moſt part adminiſtred by *dipping*, or *plunging*, the Perſon who was *Baptized*, into the *Water*: According to the common Ceremony among the *Jews*, of Receiving Proſelytes with the very ſame Ceremony; and from which our Saviour ſeems to have taken Occaſion to inſtitute this Sacrament.

Q. Were any *Baptized* otherwiſe at the *Beginning?*

A. It cannot be doubted but that as All who Embraced the *Goſpel* were *Baptized*, ſo many of theſe could not be *dipped* in Water. Such were very *Old*, and *Sick* Perſons; and it may be *All*, at the firſt; when *Three*, and *Five Thouſand* at a time, believed, and were baptized; very likely in a private Houſe; *Acts* ii. 41. *Acts* iv. 4. where it would have been very difficult to have had Water enough, and endleſs, to have *dipped* them all.

Q. What are the *Neceſſary Parts* of this Sacrament?

A. Water, and the *Word:* The One to Repreſent our *Spiritual Waſhing*, and *Cleanſing*, by the *Blood of Chriſt*; the Other to declare the *Faith* into which we are *Baptized*, and by which we hope to be ſaved; namely, of *God the Father, the Son, and the Holy Ghoſt.*

Q. How came the Cuſtom of *Dipping*, to be ſo univerſally left off in the *Church*?

A. Chiefly upon the ground of *Charity*; becauſe when the *Goſpel* became every where Received, and the Perſons to be Baptized were the *Children* of *believing Parents*; many of which (in theſe Cold Countries, and for a Great Part of the Year) could not be *dipped* in *Water* without the hazard of their Lives; it was neceſſary

either to *Sprinkle* them *only* with *Water*, or not to *Baptize* them at all.

Q. What *Ground* had the *Church* to admit of *Sprinkling*, as *ſufficient* to *anſwer* the *Deſign* of this *Sacrament*?

Iſa.lii.15. Ezek.xxxvi. 25.

A. The *Example* of the *Purifications* under the *Law*, which were made as well by *Sprinklings*, as *Waſhings*: Heb.ix. 13,19. The *Application* of this made by St. *Paul*, to the *Spiritual Cleanſing* of us from our Sins: *Heb.*x. 22,24. And by St. *Peter* to the ſame Purpoſe: 1 *Pet.*i. 2. The Analogy between the *Sprinkling* of the *Water* in *Baptiſm*, and that *Sprinkling* of the *Blood* of *Chriſt*, by which we are *Cleanſed* from our *Sins*: All theſe, as they left a ſufficient Latitude to the Church to adminiſter this *Sacrament*, in any of theſe Ways; ſo the *Law* of *Charity* Required that the *Church* ſhould make Choice of *Sprinkling*, rather than of a *total Immerſion*; and we cannot doubt, but that the *God* of *Charity* does approve of it. *Mat.*ix. 13.

Lev.xvi.14, 15,19. Heb.ix.13. --x.4.

SECT. XLIV.

YOU ſaid, that in Every *Sacrament* there were Two *Parts*, an *Outward*, and *Viſible Sign*, and an *Inward* and *Spiritual Grace*: Tell me therefore;

Q. **What is the Outward Viſible Sign, or Form in Baptiſm?**

A. **Water wherein the Perſon is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghoſt.**

Q. Is this *Element* ſo neceſſary a part of this *Sacrament*, that the *Church* may in no Caſe depart from it?

A. It is of *Divine Inſtitution*, and was deſigned to denote our *Spiritual Cleanſing* by *Chriſt's Blood*:

Blood: That as our *Bodies* are waſh'd with, and cleanſed from their Pollutions, by *Water*; ſo are our *Souls* purified from Sin by the *Blood* of *Chriſt:* And for both theſe Reaſons it is a Neceſſary, and Immutable Part, of this *Holy Sacrament.*

Q. Is the *Form of Baptiſm* neceſſary to the Adminiſtration of this *Sacrament*?

A. It is *Neceſſary*; nor can this *Sacrament* be *duly adminiſtred* by any Other.

Q. Was no Other *Form* ever uſed in the Apoſtle's Times?

A. It is indeed ſaid of Some in thoſe Times, who had been *Jewiſh Converts*, or had Received *John's Baptiſm*, that they were *Baptized in the Name of the Lord Jeſus.* But this does not hinder but that they may have been *Baptized* (as no doubt they were) in the *Words* appointed by *Chriſt* for that purpoſe. All it implies is, that they were *Baptized* into the *Faith*, and *Goſpel* of *Chriſt*; as by comparing the Paſſages of Scripture together, it will Evidently appear. See *Act.* viii. 16. x. 48. xix. 5. *Rom.* vi. 3. *Gal.* iii. 7.

Act. ii. 38. --- viii. 16. --- xix 5.

Q. Are then the Words appointed by Chriſt ſo neceſſary, that to Uſe any Other, will deſtroy the *Efficacy* of this *Sacrament?*

A. That I dot ſay: For as Perſons of all Countries are to be *Baptized*, ſo, no doubt, but the *Form* of *Words* may be tranſlated into the *Language* of Every *Country*; and *Baptiſm* be effectually adminiſtred, ſo long as the *Senſe* is preſerved. That which we inſiſt upon is, that every Perſon who is *Baptized*, ought to be *Baptized* in the *Name*, as well as to profeſs the *Faith* of, the *Father*, *Son*, and *Holy Ghoſt.*

Q. **What is the Inward or Spiritual Grace,** of this Sacrament?

A. A Death unto Sin, and a New-birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. Are all Men, by *Nature*, born in *Sin*?

Psal li.5. Rom.v.12. *A.* They are, ever since that by the Transgression of our First Parents Sin entred into the World: Nor was ever any Exempt from this unhappy State, but he only who knew no Sin, the *Lord Christ Jesus.*

Q. Are all Men, by Nature, *Children* of *Wrath*?

Eph ii.3. *A.* Being *born* in *Sin*, they must of necessity be also *Children* of *Wrath*: Seeing All *Sin* is both hateful to God, and worthy of his Punishment.

Q. Have the *Children* of *Believing Parents*, in this Case, no *Privilege* above Others?

Act ii.39. Rom.9.8. 1 Cor.vii.14. *A.* Yes, they have: For being descended from those who are *Members* of *Christ's Church*, they are *born* within the *Covenant*; are the *Heirs* of *God's Promises*; and have a *Right* to *Baptism*, as the *Children* of the *Jews* had to *Circumcision.* And therefore should they chance to Die before they have Received it, yet this being no Fault of theirs, we piously believe that it shall be no barr to their Pretensions; but that they shall nevertheless be *saved*, by the Merits of *Jesus Christ.*

Q. How are those who are Baptized, made thereby *Children* of *Grace*?

Mark xvi.16. Act.ii.38,39. ---xxii.16. Eph ii 4,5. Tit.iii.5. Gal.iii 27. 1 Pet.iii 21. *A.* As by *Baptism* they are taken into *Covenant* with *God*; are *Regenerated* by the *Holy Spirit*; and *Wash'd* from their *Sins* by the *Blood* of *Christ*: So that should they Die before they commit any *Actual Sin*, we are assured, by *God's Word, that they shall certainly be Saved.*

Q. Are all who are *Baptized* made Partakers of these *Benefits*?

A. They

A. They are all thereby put into a *State of Salvation*, and become *Children of Grace.* But thoſe only continue in this State, and hold faſt their Right to theſe Benefits, who take care to Live according to the Goſpel of Chriſt; and to fulfil thoſe Promiſes, which either Themſelves made; or which were, by Others, made in their Name, and on their Behalf, at their Baptiſm.

SECT. XLV.

Q. What is required of Perſons to be Baptized?

A. Repentance, whereby they forſake Sin; and Faith, whereby they ſtedfaſtly Believe the Promiſes of God made to them in that Sacrament.

Q. What *Repentance* is required to prepare any Perſon for *Baptiſm*?

A. The ſame which is Required to qualify a Man for *God's Forgiveneſs* after *Baptiſm.* For *Baptiſm*, if duly Received, *waſhes* away all *Sin:* And therefore no One can worthily come to it, who does not heartily *Repent* of all his *Sins*; and firmly Reſolve never more to Return to any. *Act.*ii. 38,41. iii.18. viii.37.

Q. What is the Faith which Every One ought to bring to this *Sacrament*?

A. A firm Belief of the Truth of the whole *Chriſtian Religion*; but more eſpecially, of all thoſe *Articles* of it, which he ſolemnly, at his *Baptiſm*, is to profeſs his *Belief* of to the *Church.* Act.viii.37. Mar.xvi.16. Heb.x.22. xi.11,13.

Q. If ſuch a *Repentance*, and ſuch a *Faith*, be Required of all who are *Baptized*, How come

Infants

Infants to be Baptized, who by reaſon of their tender Age cannot perform either of Them?

A. **Becauſe they promiſe them Both by their Sureties, which Promiſe when they come to Age themſelves are bound to Perform.**

Q. Are not *Actual Faith*, and *Repentance*, required of thoſe who are to be *Baptized*?

A. Yes, if they be Perſons capable of it: Otherwiſe it is ſufficient that they be Obliged to *Believe*, and *Repent*, as ſoon as they ſhall be Capable of ſo doing.

Q. How can any One *Promiſe* this for Another?

Deut. xxix. 11, 12.

A. Upon a Suppoſition of Charity: That as *Children* are born of *Chriſtian Parents*, and under a Security of being bred up to a Senſe of their Duty, and the Knowledge of the true Religion; and of the infinite Obligations that lie upon them, to *Repent*, and *Believe*; So they will take care (by God's help) ſo to order both their *Faith*, and *Manners*, as their Intereſt, as well as Duty, Requires them to do.

Q. But what if they ſhould not fulfil, what has been promiſed in their Names?

A. In that Caſe, the *Covenant* made on their behalf will be Void: And ſo by not fulfilling what was *promiſed* for them, they will loſe all thoſe Bleſſings, which God would Otherwiſe have been *obliged* to beſtow upon Them.

Q. Would it not be more Reaſonable to tarry till Perſons are Grown up, and ſo in a Condition to make the Covenant themſelves, before they were permitted to be Baptized?

A. We are not to conſider what we think beſt, but what God has directed Us to do. Now God expreſly order'd the *Children* of the *Jews* to be admitted into *Covenant* with Him, at

at *Eight Days* Old. Into the Place of *Circumciſion*, *Baptiſm* has ſucceeded; as the *Goſpel* has into the Place of the *Law*. There is therefore the ſame Reaſon why our Children ſhould, from the *Beginning*, be admitted into the *Chriſtian*; as why the *Jews Children* ſhould have been entred into the *Legal Covenant*. Our Infants are as capable of *Covenanting*, as theirs were: And if God thought fit to Receive them; and did not Account the Incapacity which their Age put them under, any bar to hinder them from *Circumciſion*; neither ought we to think the ſame Defect, any ſufficient Obſtacle to keep our Infants from being *Baptized*.

Gen.xvii.13. Deut.xxix. 10,11,12.

1 Cor.vii.14.

SECT. XLVI.

Q. WHat is the *Other Sacrament* of the New Teſtament?

A. The Sacrament of the Lord's Supper.

Q. Why do you call it the *Lord's Supper*?

A. Becauſe it was both *Inſtituted* by our *Lord* at *Supper*, and was deſigned to ſucceed into the Place of the *Paſchal Supper* among the *Jews*.

Mat.xxvi. 20,26. Mar.xiv.22. 1 Cor.xi.23.

Q. Ought this *Sacrament* to be adminiſtred only at the *Time of Supper*?

A. That is not neceſſary, any more than that we ſhould be Obliged to *Eat* our *Own Supper* before it; that we ſhould Celebrate it only *Once a Year*; in an *Upper* Room; in an *Eating Poſture*; and the like. Our Saviour took that *Occaſion*, and that *Seaſon*, for the *Inſtitution* of it; but he did not intend thereby to Oblige Us to Celebrate it in all the exact Circumſtances of *Time*, *Place*, *Poſture*, &c. that occurr'd in his *Own Adminiſtration* of it.

Q. Why

Q. Why was the Sacrament of the Lord's Supper ordain'd?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What do you mean by a *Continual Remembrance*?

1 Cor. xi. 26. Comp. Act. i. 11.

A. A *Remembrance* that is not to determine after a certain *Time*, as the *Paschal Supper* did; but is to continue to be kept up by this *Holy Sacrament*, to the very *End* of the *World*.

Q. Is there any thing more intimated by that *Expression*?

Act. ii. 46. — xx. 7. 1 Cor. xi. 26.

A. Yes, there is; namely, that this *Sacrament* ought not to be Celebrated only *Once* in the *Year*, as the *Passover* was; but to be Administred from time to time, so as to keep up a *Constant*, *Lively Remembrance*, in our Minds, of the *Sacrifice* of the *Death of Christ*.

Q. Wherefore do you call it the *Sacrifice* of *Christ's Death*?

Heb. ix. 12, 14, 28. x. 10. 1 Pet. ii. 21, 24. iii. 18.

A. Because Christ, by his Dying, became an an *Expiatory Sacrifice* for the *Sins* of *Mankind*.

Q. Did Christ then *suffer Death* for the *Forgiveness* of *our Sins*?

Rom. iv. 25. — v. 10. viii. 32. 2 Cor. v. 21. Col. i. 21, 22.

A. He did: He took upon him our Sins, and died for them; that by his Death we might be free'd, both from the *Guilt*, and *Punishment* of them.

Q. Was it necessary that Christ should *die*, in order to his being such a *Sacrifice*?

2 Cor. iii. 21. Isa. liii. 10. Eph. v. 2. Col. i. 20. 1 Jo. ii. 1.

A. It was *necessary*; for without *shedding of Blood there is no Remission*: Heb. ix. 22. And *Death* being the *Punishment* of *Sin*, he could no Otherwise have free'd us from *Death*, than by *Dying* himself in our *Stead*.

Q. Can

Q. Can Chriſt any more *Suffer*, or *Die*, now, ſince his *Riſing from the Dead*?

A. No, St. *Paul* expreſly tells us that he cannot; *Rom.* vi. 9, 10. *Chriſt being Raiſed from the Dead dieth no more; Death hath no more Dominion over him. For in that he died, he died unto Sin Once, but in that he liveth, he liveth unto God.*

Q. How then do thoſe of the *Church* of *Rome* ſay, that he is again *Offer'd* for Us, as a *true*, and *proper Sacrifice* in this *Holy Sacrament*?

A. This *Sacrament* is not a *Renewal*, or *Repetition*, of *Chriſt's Sacrifice*; but only a *Solemn Memorial*, and *Exhibition* of it. To talk of an Expiatory Sacrifice for Sin, without Suffering, is not only contrary to Scripture, but is in the Nature of the thing its ſelf Abſurd, and Unreaſonable: Every Sacrifice being put in the Place of the Perſon for whom it is offer'd; and to be treated ſo, as that Perſon, in Rigour, ought to have been, had not God admitted of a Sacrifice in his ſtead. And therefore the Apoſtle, from hence, concludes, that Chriſt could not be more than *Once Offer'd*, becauſe he could but *Once Suffer*. But to ſuppoſe that Chriſt, in his preſent *Glorified State*, can *Suffer*, is ſuch a Contradiction to all the Principles of our Religion, that the *Papiſts* themſelves are aſhamed to aſſert it. Heb. ix 25, 26.

Q. What think you of the *Sacrifice*, as they call it, of the *Maſs*?

A. We do not deny but that, in a large Senſe, this *Sacrament* may be called a *Sacrifice*; as the *Bread* and *Wine*, may be called the *Body* and *Blood* of *Chriſt*. But that this Sacrament ſhould be a *true*, and *proper Sacrifice*, as they

define the *Sacrifice* of the *Maſs* to be, it is altogether *Falſe*, and *Impious* to aſſert.

Q. What was then the *Deſign* of our *Saviour*, in this *Inſtitution*?

A. To leave to his *Church* a Perpetual, Solemn, and Sacred Memorial of his Death for Us. That as often as we come to the *Lord's Table*, and there join in the Celebration of this *Holy Sacrament*, we might be moved, by what is there done, at once both to Call to Our Remembrance all the Paſſages of his *Paſſion*; (to conſider him as there ſet forth Crucified before our Eyes;) and to Meditate upon the Love of Chriſt thus dying for Us, and upon the mighty Benefits, and Advantages, which have accrued to Us thereby.

1 Cor. xi. 24, 26.

SECT. XLVII.

Q. YOU before ſaid, that in Every Sacrament there muſt be Two Parts, an *Outward*, and an *Inward*: **What is therefore the Outward Part, or Sign of the Lord's Supper?**

A. **Bread and Wine, which the Lord hath Commanded to be Received.**

Q. Did *Chriſt Inſtitute* this *Sacrament* in *Both* theſe?

A. Yes, He did: He firſt *took Bread, gave Thanks, and Brake it; ſaying, Take, Eat, this is my Body which is broken for you, This do in Remembrance of me.* And then; *After the ſame Manner he took the Cup, ſaying, This Cup is the New Teſtament in my Blood; This do ye, as oft as*

as ye drink it, in Remembrance of me. 1 Cor. xi. 24, 25.

Q. For what End did Chriſt appoint theſe *Outward Signs* of this *Sacrament*?

A. The Words of his *Inſtitution* plainly ſhew it; that thoſe who celebrate this Sacrament, might *Eat* of the *One*, and *Drink* of the *Other*, at his Table.

Q. Is it neceſſary for all thoſe who join in this *Holy Sacrament*, both to *Eat* of that *Bread*, and to *Drink* of that *Cup*?

A. It is ſo neceſſary that they cannot, without violating our *Saviour's Inſtitution*, come to the Holy Table, unleſs they do it. For Chriſt appointed Both to be taken; and he who takes not the *Cup*, as well as *Bread*, does not *Communicate* in *Chriſt's Body*, and *Blood*, at all. 1. Cor xi 25. Mat. xxvi. 27.

Q. May not a Perſon who only looks on, and ſees the *Prieſt Officiate*, *Commemorate Chriſt's Death*, and *meditate* upon the *Benefits* of it, as well as if he received the *Elements* of *Bread*, and *Wine*?

A. I will anſwer your Queſtion with Another: May not a Perſon who is not *Baptized*, when he ſees that *Holy Sacrament* adminiſtred, be truly *penitent* for his *Sins*, and *believe* in *Chriſt*; and *deſire* to be *Regenerated*, and *Adopted* into the *Communion* of his *Church*; as fully as if he were himſelf *waſh'd* with the *Water* of *Baptiſm*? But yet the bare looking on, in this Caſe, would not intitule ſuch a One to the *Grace* of *Regeneration*; nor will it any more intitule the *Other*, to the *Communion* of *Chriſt's Body* and *Blood*. In all theſe Caſes, the Queſtion is not what we think we might do, but what Chriſt has commanded us to do: And we muſt obſerve what he Requires, if ever we mean

to

to be made Partakers of what he Promiſes. Now that in the preſent Inſtance is not idly to look on; but to *do this*; i. e. to *Eat this Bread*, and *Drink* of *this Cup*, in *Remembrance of Him*.

Q. Do you think it neceſſary that *Every Communicant* ſhould Receive this Sacrament in *Both Kinds*?

A. I do think it Neceſſary; for ſo our Saviour has appointed it. Thus he gave it to his Diſciples, and thus they Received it at his Hands.

Q. But his *Diſciples* were *Prieſts*, and therefore their Receiving this *Sacrament* in *both Kinds*, does not argue, that it is neceſſary for the *People* to do likewiſe?

A. Whether all who were then preſent at the *Table* with our Saviour were *Prieſts*, is very Uncertain. The *Bleſſed Virgin*, we are ſure, was at that time at *Jeruſalem*; and, no doubt, did *eat* the *Paſſover*, according to the *Law*, with *him*; yet ſhe was certainly but a *Lay Communicant*. And many Others, for ought we know, there might be in the ſame Circumſtances. But not to inſiſt upon this; Our Saviour made no diſtinction between *Prieſts*, and *Lay Communicants*, as to the Buſineſs of Receiving of this *Sacrament* in *One*, or *Both Kinds*. He Gave both the *Bread*, and *Wine*, himſelf, to All that were at the *Table*; and He has left a General *Commandment* to Us *to do likewiſe*. And his *Words*, and his *Action* together, evidently require this of all of Us: That thoſe who *Adminiſter* this *Sacrament*, ſhould *Adminiſter* it as *Chriſt* did; and thoſe who *Receive* it, ſhould *Receive* it as the *Diſciples* did of Him.

Exod. xii. 3, &c.

Q. Do

Q. Do you then make no Diſtinction between the *Prieſts*, and the *People*, in what concerns this Holy Sacrament?

A. As to the *Manner* of *Receiving* it, none at all. When thoſe who are *Prieſts* Receive this Sacrament of another *Prieſt*, it is as when they hear the *Word Preach'd*: They do it not as *Prieſts*, but as *Chriſtians*. And therefore at the *Inſtitution* of this *Sacrament*, our *Saviour Chriſt* alone *acted* as a *Prieſt*: He reſembled the *Miniſters* of his *Church*; the *Diſciples* repreſented the *Faithful*; who were afterwards to Receive the *Sacrament* from the *Miniſters* of the *Church*, after the very ſame manner that *They Received* it at *Chriſt's Hands*.

Q. But is not this *Sacrament* as *Perfect* in *One Kind*, as in *Both*?

A. Can a Thing be *perfect*, which wants one *half* of what is Required to make it *Perfect*?

Q. Yet it cannot be deny'd, but that he who *Receives* the *Body* of *Chriſt*, does therewith *Receive* the *Blood* too?

A. Though that be not the Queſtion, yet it not only *may be*, but, in this Caſe, *is*, abſolutely deny'd by Us; nor indeed can it, without a manifeſt Abſurdity be affirm'd. It was the Deſign of our Saviour Chriſt in this Sacrament to Repreſent his *Crucified Body*; his *Body* as it was *Given for Us*. Now we know that when He ſuffer'd, his *Blood* was *ſhed*, and let out of *his Body*; and that to *Repreſent* his *Blood* thus ſeparated from his *Body*, the *Cup* was conſecrated apart by Him. And how then can it be pretended that he who Communicates in Such a *Body*, muſt partake of the *Blood* together with it? But this is not our Buſineſs; The Points which we inſiſt

1 Cor. xi. 23, 24. — 25, 26.

ſiſt upon are theſe: Firſt, Whether *Chriſt* having confeſſedly *inſtituted* this *Sacrament* in *both Kinds*, and commanded Us to *Do likewiſe*; thoſe do not evidently depart from his *Inſtitution*, who *Give*, and *Receive* it, *only* in *One*? And if they do; Then, Secondly, Whether They have any Reaſon to expect to be made Partakers of the *Benefits* of this *Holy Communion*, who do not Receive it *after ſuch a Manner*, as *Chriſt* has commanded Us to *do*?

Q. Did the *Apoſtles* give the *Cup* to the *Lay Communicants* in their *Churches*?

A. Yes, certainly; or elſe St. *Paul* would never have argued with the *Corinthians* againſt *Communicating* with *Idolaters* as he does, 1 *Cor.* x. 15, *&c. I ſpeak as to Wiſe Men, judge ye what I ſay. The CUP of Bleſſing which we bleſs, is it not the Communion of the Body of Chriſt? — Ye cannot drink the CUP of the LORD, and the Cup of Devils.* Nor have ſpoken of this *Sacrament*, as he does in the next *Chapter*: Ver. 26, 27, 28, 29. In every One of which, He takes notice of their *Drinking* of the *Sacramental CUP*, as well as of their *Eating* of the *Sacramental Bread.*

Q. What then do you think of Thoſe of the *Church* of *Rome*, who *deny* the *Cup* to the *Laity*?

A. As of a moſt preſumptuous Sort of Men, who Sacrilegiouſly deprive the People of what Chriſt has given them a Right to.

Q. Do you think this Change ſo conſiderable, as to warrant you to break off *Communion* with that *Church* which has made it?

A. No one can with a good Conſcience *Receive* this *Holy Sacrament* after any *Other Manner*, than *Chriſt* has ordain'd it to be Received. If therefore the *Church* of *Rome* ſhall obſtinately Refuſe to give it to the *Lay Communicant* in

Both

Both Kinds, he is bound in Conſcience not to Receive it of her *Prieſts* at all: But to go to thoſe who are ready to diſtribute it to them in the ſame *Integrity*, in which it was firſt *Inſtituted* by our Bleſſed *Lord*.

SECT. XLVIII.

Q. **What is the Inward Part, or Thing Signified,** in this Holy Sacrament?

A. **The Body and Blood of Chriſt, which are verily, and indeed, taken and received by the Faithful in the Lord's Supper.**

Q. Are the *Body*, and *Blood* of *Chriſt*, *really* diſtributed to every *Communicant*, in this *Sacrament*?

A. No, they are not; for then every Communicant, howſoever prepared, or not, for it; would alike Receive *Chriſt's Body*, and *Blood*, as to its Subſtance, there. That which is given by the *Prieſt* to the *Communicant*, is, as to its *Nature*, the ſame after Conſecration, that it was before; *viz. Bread*, and *Wine:* Only alter'd as to its *Uſe*, and *Signification*.

Q. If the *Body* and *Blood* of *Chriſt*, be not *really given* and *diſtributed* by the *Prieſt*, how can they be *verily* and *indeed Taken*, and *Received*, by the *Faithful* Communicant?

A. That which is *given* by the *Prieſt* is, as to its *Subſtance*, *Bread*, and *Wine:* As to its *Sacramental Nature*, and *Signification*, it is the *Figure*, or *Repreſentation*, of *Chriſt's Body*, and *Blood*; which was broken, and ſhed for Us. The *very Body*, and *Blood* of *Chriſt*, as yet, it is not. But being with Faith, and Piety, *Recieved*

by the *Communicant*, it becomes to Him, by the Bleſſing of God, and the Grace of the Holy Spirit, the *very Body*, and *Blood* of *Chriſt*: As to thoſe who come Unworthily to it; it is made
1 Cor. xi. 29. *Damnation*; that is, it Renders them worthy of it, and, without Repentance, will Certainly conſign them over unto it.

Q. How does the *Bread*, and *Wine*, become to the *faithful*, and *worthy Communicant*, the *very Body* and *Blood* of *Chriſt*?

A. As it *intitules* him to a Part in the *Sacrifice* of *his Death*, and to the *Benefits* thereby procured to all his *faithful*, and *obedient Servants*.

Q. How does Every ſuch Communicant *Take*, and *Receive*, the *Body* and *Blood* of *Chriſt*, in this Sacrament?

A. By *Faith*: And by means whereof he is as truly intituled to a part in *Chriſt's Sacrifice*, by *Receiving* the Sacramental *Bread*, and *Wine*, which is there deliver'd to Him; as any Man is intituled to an Eſtate, by *Receiving* a Deed of *Conveyance* from One who has a Power to ſurrender it to his Uſe.

Q. **What are the Benefits whereof** Thoſe, who thus Receive this *Holy Sacrament*, **are made Partakers thereby?**

A. **The ſtrengthning and refreſhing of** their **Souls by the Body and Blood of Chriſt, as** their **Bodies are by the Bread and Wine.**

Q. How does ſuch a *Receiving* of this *Holy Sacrament ſtrengthen* our *Souls*?

A. As it adds a New Confirmation to Us, every time we Receive it, of God's *Mercy* towards us, through the *Sacrifice* of *Jeſus Chriſt*; and thereby Fortifies, and Corroborates Us, more and more, both in the Diſcharge of our Duty;

Duty; and to a Reſiſtance of all Such Temptations, as may be likely to Draw Us away from it.

Q. Does it Strengthen Us in any Other Reſpect beſides this?

A. Yes, it does: For being thus ſecured of a *Right* to *Chriſt's Sacrifice* for Us, we are thereby fortified againſt all *Doubts*, and *Fears*, of our *Salvation*; Are confirm'd againſt the Apprehenſion of any *preſent Dangers*, or *Sufferings*, which we ſhall *Reckon not worthy to be compared with the Glory which ſhall be Revealed in Us:* And, finally, are ſtrengthned againſt the *Fear of Death* its Self, which we are hereby taught to look upon as a Paſſage only to a Moſt *Bleſſed*, and *Everlaſting State.*

SECT. XLIX.

Q. IS this the only way in which you ſuppoſe Chriſt's *Body*, and *Blood*, to be *Really Preſent* in this *Sacrament?*

A. It is the only way in which I conceive it poſſible for them to be preſent there. As for his *Divine Nature*, that being *Infinite*, he is by virtue thereof *Every where preſent.* But in his *Humane Nature*, eſpecially his *Body*, he is in *Heaven only*; nor can *that* be any otherwiſe preſent to Us on Earth, than by *Figure*, and *Repreſentation*; or elſe by ſuch a *Communion*, as I have before been ſpeaking of.

Q. Does not *Chriſt* expreſly ſay, that the *Bread* is his *Body*; the *Cup* his *Blood?*

A. He does ſay of the *Bread*, and *Wine*, ſo *taken*, *bleſſed*, *broken*, and *given*, as they were

by Him in that Sacred Action, that *This is my Body*,&c. and ſo they are. The *Bread which we break*, is not only in *Figure*, and *Similitude*, but by a *Real*, *Spiritual Communion*, his *Body*: The
1 Cor. 10. *Cup of Bleſſing which we bleſs*, is, by the ſame *Communion*, his *Blood*. But this does not hinder but that, as to their own *Natural Subſtances*, they may, and indeed do, ſtill continue to be what they *appear* to Us, the ſame *Bread*, and *Wine*, that before they were.

Q. What think you of thoſe who believe the very *Elements* of *Bread* and *Wine*, (by the *Words* of *Chriſt*) to be *really changed* into the *Body* and *Blood* of Chriſt; and to have nothing of their own Remaining but the meer *Appearance*, or *Species*, of what they were before?

A. If any Really do believe this, I think they contradict both *Senſe*, *Reaſon*, and *Scripture*, in ſo doing.

Q. Do you ſuppoſe that we ought to judge of a Thing of this Nature by our *Senſes*?

A. I know no Other way of *judging* of *Senſible Objects*, but by our *Senſes*. And if I muſt not believe what I *See*, and *Taſte*, and *Smell*, to be *Bread*, and *Wine*; to be truly *Bread*, and *Wine*; I muſt Reſolve to turn Sceptick, and not believe any thing at all.

Q. Is not the *Word* of *God* to be more Rely'd upon, than Our *Own Senſes*?

A. I do not at all doubt but that We ought, without all Controverſy, to *believe* whatever the *Word* of *God* propoſes to Us. But where does the *Word* of *God* require me to *believe* any thing in Oppoſition to my *Senſes*, which it is the proper Buſineſs of my *Senſes* to judge of?

Q. Does

Q. Does not the *Word* of *God* ſay, *This is my Body?*

A. It does ſay ſo of the *Bread*, So *Bleſſed*, *Given*, and *Received*, as it ought to be, in this *Sacrament:* And *accordingly I believe* that it is ſo. But does the *Word* of *God* any where ſay, that it is not *Bread?* Or that I am not to believe it to be *Bread*, though my *Senſes* never ſo evidently aſſure me that it is?

Q. Can the ſame Thing be *Chriſt's Body*, and *Bread*, too?

A. I have before ſhewn you not only that it may be ſo, but that it truly, and really, is So: *Bread*, in *Subſtance*; The *Body* of *Chriſt*, by *Signification*; by *Repreſentation*; and *Spiritual Communication*, of his *Crucified Body*, to every faithful, and worthy Receiver.

Q. How is *Tranſubſtantiation* contrary to our *Reaſon?*

A. As my Reaſon tells me it is a *Contradiction* to ſay of *One* and the *Same Natural Body*, that it ſhould be in *Heaven*, and on *Earth*; at *London*, and at *Rome*, at the ſame time. That it ſhould be a true *Humane Body*, and and yet not have any One *Part*, or *Member*, of ſuch a *Body:* To omit a Hundred Other Abſurdities, that are the neceſſary Conſequences of Such a Belief.

Q. How does the *Scripture* contradict this *Belief?*

A. As it tells us, that *Chriſt's Body* is in *Heaven*; abſent from Us: That there it is to *continue* till the *Day* of *Judgment*. That he has now a *Glorified Body*, and is not capable of *Dying* any more: Whereas the *Body* we Receive, in this *Holy Sacrament*, is his *Crucified Body*; his *Body given* for Us; his *Blood ſhed* for Us; Act. i. 9, 11. --- iii. 21. Rom. vi. 9, 10. Heb. ix. 26, 28.

which can never be verified in his preſent *Glorified Body*.

Q. Do not thoſe who believe *Tranſubſtantiation*, believe the *Bread* and *Wine* to be *changed* into *Chriſt's Mortal*, and *Paſſible Body*?

A. No, they do not; but into that *Body* in which *He now ſits at the Right-hand of God* in *Heaven*.

Q. How then does their Belief of *Tranſubſtantiation* contradict the Senſe of the *Holy Scriptures*, as to what concerns the Nature of *Chriſt's Body* in the Euchariſt?

A. Becauſe by Suppoſing Chriſt's *Glorified Body* to be that which we receive in this *Sacrament*, they utterly deſtroy the very *Nature* of it. It was the Deſign of this *Sacrament*, to *exhibite*, and *communicate* to Us, the *Body* and *Blood* of *Chriſt*, not any way, but in the *State* of His *Suffering*; as He was *given for Us*, and became a *Sacrifice* for *our Sins*. Now this he neither was, nor could have been, in his preſent, Glorified Eſtate. So that if the *Body*, and *Blood* of *Chriſt*, be in this *Sacrament*, it muſt be not that which he *now has* in *Heaven*, but that which he *then had* when he *Suffer'd* for Us upon *Earth*; and they muſt not only bring *Chriſt down* from *above*, but muſt bring him *back* again to his *mortal*, and *paſſible* Eſtate; or they will never be able to make Good any ſuch *Change* as they pretend to; and that, I think, is ſufficiently contrary to Scripture, as well as in the Nature of the Thing its ſelf Impoſſible.

1 Cor. xi. 24, 25, 26.

SECT.

SECT. L.

Q. WHAT have been the Ill Effects of this Errour?

A. Chiefly thoſe Two which I before mentioned; that it introduced the Doctrines of the *Maſs Sacrifice*, and of the *Half Communion*; to which may be added, Thirdly, *The Adoration of the Hoſt.*

Q. What do you call the *Hoſt*?

A. It is the *Wafer* which thoſe of the *Church* of *Rome* make uſe of, inſtead of *Bread*, in this Sacrament.

Q. Do thoſe of that Church *Adore* the Conſecrated *Wafer?*

A. They do, and that as if it were really, what they pretend to believe that it is; Our *Saviour Chriſt* himſelf.

Q. Is there any great harm in ſuch a *Worſhip?*

A. Only the *Sin* of *Idolatry:* For ſo it muſt needs be, to give *Divine Worſhip* to a piece of *Bread.*

Q. Ought not *Chriſt* to be *Adored* in the *Sacrament?*

A. Chriſt is every where to be *Adored*; and therefore in the Receiving of the Holy Communion, as well as in all our Other Religious Performances.

Q. How can it then be Sinful for Thoſe who believe the *Bread* to be *changed* into the *Body* of *Chriſt*, upon that Suppoſition, to *Worſhip* the *Hoſt?*

A. As well as for a *Heathen* who takes the *Sun* to be *God*, upon that Suppoſition, to *Worſhip* the *Sun.*

Q. But

Q. But he intends to *Worſhip Chriſt*, and that can never be juſtly ſaid to be *Idolatry*?

A. And ſo the Other intends to *Worſhip God*: But to put another Caſe, which may more eaſily be underſtood. If a Man will, in defiance of Senſe, and Reaſon, *believe* a *Poſt* to be his *Father*, and, upon that Suppoſition, *ask Bleſſing* of a *Poſt*; does his *Opinion*, or rather his *Madneſs*, alter the Nature of Things, and make him ever the leſs ask Bleſſing of a *Poſt*, becauſe he *takes* it to be his *Father*. The *Papiſt* will needs have a Piece of *Bread* to be *Chriſt's Body*; and, upon that Preſumption, He pays *Divine Honour* to it: Does he ever the leſs Give *Divine Honour* to a *Piece* of *Bread*, becauſe he fancies that *Bread* to be the *Body* of *Chriſt*?

Q. Will not his *Intention* direct his *Action aright*?

A. No, it will not: Or if it would, his very Intention it ſelf is wrong. For his Intention is to *adore* the *Hoſt*. 'Tis true, he *Believes* it to be *Chriſt's Body*; and therefore *Adores* it: But ſtill, right or wrong, the *Hoſt* he adores; which being in reality no more than *Bread*, he muſt needs commit *Idolatry* in *Adoring* of it.

SECT. LI.

Q. **What is Required of them who Come to the Lord's Supper?**

A. **To Examine themſelves**, &c.

Q. When ought ſuch an *Examination* to be made?

A. It

A. It were much to be wiſh'd, that Men would be perſwaded to live under the Conſtant Practice of it; and conſider Every Week, or indeed Every Day, how their Accounts ſtand towards God. But, at leaſt, if they Neglect it at Other Times, yet certainly they ought to do this very nicely, and ſcrupulouſly, before they come to the *Holy Communion.* 1 Cor. xi. 28, 30.

Q. How muſt this *Examination* be perform'd?

A. By a Careful, and Diligent Search into our Lives, and Actions; that ſo we may, if poſſible, know what the true State of our Souls is, in all thoſe Particulars concerning which we are here directed to Examine our Selves. And this accompanied with Earneſt Prayer to God, for his Aſſiſtance in, and Bleſſing upon, our Endeavours.

Q. What is the firſt Point concerning which we are to *Examine* our Selves?

A. **Whether we Repent Us truly of our former Sins, ſtedfaſtly purpoſing to lead a New Life.**

Q. How may we know whether we do this, ſo effectually as we are here Required to do?

A. We can only judge by the preſent Frame, and Diſpoſition, of our Souls. If we are heartily Sorry for, and Aſhamed of our Sins: If we earneſtly Deſire God's Forgiveneſs of them: If we are inſtant with God in our Prayers for Pardon; and where we have done any Injury to our Neighbour, are ready to ask his Forgiveneſs alſo, and to make all Reaſonable Satisfaction to him; If, laſtly, as far as we can judge of our Selves, we do all this Uprightly, and Sincerely: If we Reſerve no ſecret Affection for any Sin in our Souls, but Univerſally

Reſolve

Reſolve to forſake All our Evil Ways; and in Every Thing to follow the Rules of our Duty; We may, I think, juſtly conclude, that our Repentance, and Reſolutions, are hearty, and without deceit; and, as ſuch, will qualify Us for the worthy Receiving of this Holy Sacrament.

Q. But what, if after all this, we ſhould Relapſe into Sin again?

A. If we do it by Surpriſe, or Infirmity; if we fall back only into ſome leſſer Sins, and ſuch as will hardly be altogether to be Avoided by us in this preſent Life; we ought not to be diſcouraged. But, indeed, if after this we fall into the Commiſſion of ſome heinous, deliberate, waſting Sin; but eſpecially ſhould we relapſe into a Habit and Courſe of ſuch Sins; this would be of a dangerous Conſequence to Us; and make our laſt State worſe than our firſt.

Q. Would it not therefore be the ſafeſt way, rather to abſtain altogether from the *Holy Table*, than to Run the Hazard of *Coming Unworthily* to it.

A. Were it a Matter of Indifference whether we Ever Received this *Sacrament*, or no, this might the more Reaſonably be inſiſted upon; but as the Caſe now ſtands, is altogether Idle, and Abſurd. For, Firſt, To come to the *Holy Table* is a Matter of Expreſs Duty; what Chriſt has commanded us to do; and it is equally dangerous *not to Come at all*, as it is to *Come Unworthily*, to it. Secondly, By not Coming, we deprive our Selves of the *Grace* of God, which this Sacrament was deſigned to Convey to Us; and in that, of the Greateſt Benefit, as well as Comfort, to our Souls,

Luk. xiv. 17, 24.
1 Cor. xi. 24, 25.

Souls, in the Courſe of our Duty, that our Religion has provided for them. To all which, let me add, Thirdly, That the Shortneſs, and Uncertainty of our Lives, being conſider'd, we ought, upon that Account, to make the ſame *Preparation* againſt the *Hour* of our *Death*, that we are Required to do, for *Coming* to the *Holy Table*. And ſince Men are ſo very apt to put both the *Thoughts* of *Death*, and their *Proviſion for* it ſo far off; it is an Inſtance of the Great Mercy and Concern of our Saviour Chriſt for Us, that by calling us frequently to his *Table*, and Requiring ſo ſtrict a Preparation for it; he has engaged Us to put our Souls into ſuch a Poſture, upon that Account, as will fit them for *Dying*; ſhould we chance, e're we are aware, to be ſurprized by Death.

Q. What is the next Thing wherein we are to *Examine* our Selves, before we come to the *Holy Communion*?

A. Whether we **have a lively Faith in God's Mercy through Chriſt**; *i. e.* do ſtedfaſtly Believe, that if we do truly Repent Us of our Sins, God will not only moſt certainly forgive them; but, as an Earneſt of it, does here, in this very Sacrament, Ratify, and Seal anew his Covenant with Us; and make us Partakers of the Benefit of that Redemption, which our Bleſſed Saviour purchaſed for Us, by the *Sacrifice* of his *Own Body* and *Blood*.

Q. What is the next Particular upon which we are to *Examine* our ſelves, before we come to the Holy Communion.

A. Whether we come to it, **with a thankful Remembrance of Chriſt's Death**; which is therein deſign'd to be ſet forth, and ſhewn by Us. Whether we are ſufficiently Senſible of the

the Infinite Love of God, and Condeſcenſion of Jeſus Chriſt, hereby declared to Us? Whether we are careful always to keep up in our Minds, a lively Memory of his Death, and Paſſion? And do, by the Sincerity of our Love to God, and the Zeal we have for our Duty, endeavour, in ſome meaſure, to teſtify how hearty a Senſe we have of thoſe unſpeakable Mercies which he has been pleaſed thereby to favour Us withal.

Q. What is the laſt Thing concerning which we are to Examine our Selves.

A. **Whether we are in Charity with all Men:** Whether we do not only freely *Forgive* whatſoever *Injuries* any may Chance to have done Us, but are ſo intirely Friends with them, as to be Ready to do them all the *Kindneſs* we can; and that as truly, and heartily, as if they had never *Offended* Us, or Otherwiſe done Us the leaſt Injury.

Q. Is this all that is Required of Us, before we come to the Lord's Supper?

A. Other Exerciſes there are, which may profitably be made Uſe of by Us, in order to our better Performance of thoſe Duties we have before mentioned. Such are, Some extraordinary *Acts* of *Prayer* and *Devotion:* A *Retirement* from the *Buſineſs*, and *Converſation*, of the World; but eſpecially from the Follies, and Vanities of it. And theſe accompanied with ſome *Acts* of *Prayer*, and *Mortification*, whilſt we are making the *Examination* of our Selves before propoſed. But theſe muſt be govern'd by the Rules of *Prudence*; as every Man's Buſineſs; Opportunities; Needs; State of Health, and the like Circumſtances, either Require, or will allow of.

Q. Is

Q. Is ſuch a Preparatory *Examination* of our Selves, ſo neceſſary before we Come to the Holy Table, that we may, in no Caſe, preſume to Come without it?

A. No, it is not: Thoſe who live in a Strict, and Regular Courſe of Life, and have nothing extraordinary happen'd to Them, as they always know what their State towards God is, ſo are they always Ready to Receive this Holy Sacrament; and need not be afraid to partake of it, becauſe they had not the Opportunity of making a particular, previous Preparation of themſelves for it. Yet, if even theſe ſhould deſign to go, at a certain Time (before known) to the *Communion*, they not only piouſly may, but in duty Ought, to do ſomewhat of this kind, in order to their going with the better Diſpoſitions to it.

Q. What if by this means, a Good Chriſtian ſhould not be able fully to ſatisfy himſelf, concerning his *Worthineſs* to Go to the Holy Table?

A. In that Caſe he ought to Conſider what it is that puts him in doubt of it; and having ſo done, let him take the Advice of ſome Perſon whom he can Rely upon, but eſpecially of his *Miniſter*, about it: That ſo being free'd from his Scruples, he may Go with a Quiet Mind, and a full Perſwaſion of Conſcience, to this Spiritual Feaſt; and certainly Receive the Benefits of it.

Q. What if it ſhall appear that He is not in a State of *Going worthily* to this *Sacrament*?

A. He muſt, for the preſent, Refrain from it; and make all the haſte He can to Remove the Impediment, and Reconcile himſelf to God; that ſo He may be in a Condition both to *Come* worthily

Mat. v. 23, 24. xxii. 11, &c.

worthily to it; and to be made Partaker of those Graces, which are thereby *Communicated* to every *Faithful* Receiver of it.

SECT. LII.

Q. IS there Any Thing yet farther Required of Those who Come to the *Lord's Supper?*

A. Yes, there is; namely, that they be first *CONFIRM'D* by the *Bishop:* It being ordain'd by the Church, "*That none shall be admitted to* "*the* Holy Communion *until such time as He be* "Confirm'd, *or Ready, and Desirous, to be* Con- "firmed.

Rubr. at the End of the Confirmation Office.

Q. What do you mean by *Confirmation?*

A. I mean the Solemn *laying on of the Hands* of the *Bishop*, upon such as have been *Baptized*, and are *come to Years of Discretion.*

Q. How is this performed among Us?

A. It is directed to be done after a very Wise, and Solemn Manner. For, First, The *Bishop* having given Notice to the *Minister* of his Intention to *Confirm*, and Appointed a *Time* for the doing of it; the *Minister* is to call together such of his *Parish*, as are Come to *Years of Discretion*, and have not yet been *Confirmed*; and to Examine them in their *Church-Catechism*, and to prepare as many as he can for the *Bishop* to *Confirm.* Secondly, Having done this, he is either to bring, or send in Writing, with his Hand Subscribed thereunto, the *Names* of, all such *Persons*, within his *Parish*, as he shall think fit to be presented to the *Bishop* to be *Confirm'd.* These being *Approved* of

of by the *Biſhop*, are brought openly into the *Church*, and Required by the *Biſhop*, "in the "Preſence of God, and the Congregation "there Aſſembled, to *Renew* the *Solemn Vow*, "and *Promiſe*, which was made in their *Names*, "at their *Baptiſm*; and, in their Own Perſons, "to *Ratify* and *Confirm* the *ſame*; acknowledg-"ing themſelves *bound* to *believe*, and *do*, all "thoſe Things which their *Godfathers* and "*Godmothers* then *undertook* for them. Which having done, the *Biſhop* heartily prays to *God* for his *Grace* to enable them to fulfil this their Vow; and laying his Hand ſeverally on Every One's Head, "Beſeeches God to *defend this His* "*Servant with his heavenly Grace, that He may* "*Continue His for Ever; and daily Increaſe in* "*his Holy Spirit more and more, until He comes* "*to his Everlaſting Kingdom.* To all which are finally added the Joint *Prayers* both of the *Biſhop*, and the *Church*, to the ſame Effect; and ſo the *Ceremony* is ended.

Q. What are the Reaſons that chiefly moved the *Church* of *England* to Retain ſuch a *Ceremony* as this?

A. There may ſeveral be aſſigned, but eſpecially theſe *Four*: * *Apoſtolical Practice*; * The *Reaſonableneſs* of the *Thing* its *ſelf*; * The *Benefit* of it to the *Perſon* who is *Confirmed*; and * The Satisfaction that ariſes from hence to the *Church* of *Chriſt*.

Q. Did the *Apoſtles* Practiſe ſuch an *Impoſition of Hands*?

A. The *Apoſtles* did *lay their Hands* on thoſe who had been *Baptized*; and by their *Impoſition of Hands*, ſuch Perſons did *Receive the Holy Ghoſt*. Acts viii.17. xix.6.

Q. Does the *Biſhop give* the *Holy Ghoſt* now, as the *Apoſtles* did, by their *Impoſition of Hands?*

A. That we do not ſay; nor did the *Apoſtles* themſelves *do it.* They *Laid on* their *Hands*, and *God Gave* his *Holy Spirit* to thoſe on whom they *Laid them.* And we piouſly preſume, that by the fervent *Prayers* of the *Biſhop*, and the *Church*, thoſe on whom He now *Lays his Hands*, ſhall alſo *Receive* the *Holy Ghoſt*, if they do but worthily prepare Themſelves for it.

Q. Is there any *Promiſe* of *God* on which to build ſuch a Hope?

A. A General One there is, and ſuch as may in this Caſe, above any, be depended upon by Us. For, Firſt, We are directed to *Pray* not only for *Our Selves*, but for *One Another* alſo. To encourage us hereunto, Chriſt has promiſed Us to Grant whatſoever is piouſly ask'd, by the joint Suffrages of his *Church*, of Him. *Mat.* xviii. 19. And particularly, has declared, That *God will Give the Holy Spirit to them that ask Him.* Luk. xi. 9. Add to this, That it has always been accounted a part of the Miniſterial *Office*, not only to *Inſtruct*, but to *Pray* for, and *Bleſs* their *People* When therefore the *Chief Paſtor* of the *Church*, and his *Congregation*, ſolemnly join together, to beg of God the *Grace* of his *Holy Spirit*, in behalf of ſuch *Perſons* as theſe; (who have juſt now been dedicating themſelves a-new, to his Service; and *Ratifying* the *Covenant* made between God, and them, at their *Baptiſm*;) how can we chuſe but believe, that God will certainly *Grant* their *Requeſt*; and *Give* His *Holy Spirit* to thoſe for whom He is thus *earneſtly*, and *ſolemnly*, *Ask'd* of Him?

Jam. v. 16.
Eph. vi. 18.
1 Tim. ii. 1, 2.

Lev. ix. 22, 23.
Num. vi. 23, 24, 27.
Deut. x. 8.
2 Chron. xxx. 27.
1 Sam. ii. 20.
Eph. vi. 19.
Col. iv. 3.
1 Theſ. v. 25.
2 Theſ. iii. 1.
Heb. xiii. 18.

Q. From

Q. From whence does it appear, that ſuch an *Impoſition of Hands* was Reaſonable to have been *Ordain'd*, and to be *Continued*, in the *Church*?

A. From the *Condition* of thoſe who are commonly *Baptized* among Us; and who being, for the moſt part, *Infants*, and ſo conſtrain'd to make Uſe of *Others* to become *Sureties* for them at their *Baptiſm*; it was certainly very Reaſonable, that there ſhould be ſome *Solemn Time* appointed, when ſuch Perſons (being come to *Years* of *Diſcretion*) ſhould Themſelves *Ratify* their *Baptiſmal Covenant*; and Acknowledge their *Obligation* to *believe*, and *do*, what their *Godfathers*, and *Godmothers*, had before *promiſed for them.*

Q. What are the *Benefits* of this *Inſtitution*, to thoſe who are *Confirmed*?

A. Beſides the *Benefit* of *God's Grace*, which we reaſonably preſume to be hereby procured to ſuch Perſons, by the *Prayers* of the *Biſhop*, and *Church*, on their behalf; theſe Two Advantages do Evidently accrue to Them: That, Firſt, They are, by this means, ſecured of the *Care* of their *Godfathers*, and *Godmothers*, to ſee that they be duly Inſtructed in the *Principles* of their *Chriſtian Religion*; and in which, were this *Ordinance* ſtrictly obſerved, they could not be deficient, without being certainly *found out*, and *cenſured* by the *Church* for their neglect. And, Secondly, That by being thus Solemnly called upon to *Ratify* their *Baptiſmal Vow*, and *Covenant*; They are engaged to begin betimes, both to *Conſider* their *Duty*, and to *apply* themſelves to the *ſerious Diſcharge* of it.

Q. How does this *Ordinance* give a *Satisfaction* to the *Church* of *Christ*, as to these Matters?

A As, by this means, Care is taken to have all these Things Openly. transacted before it. The *Person*, who perhaps was *privately Baptized*, being Now *publickly Confirmed*, in the Face of the Congregation. The *Vow*, which was made by *Others* in his *Name*; being here Solemnly *Renew'd*, and *Ratified*, by *Himself*. The *Child*, who was *Baptized* by some *Minister* of an *Inferior Order*, being now Established in the *Communion* of the *Church*, by the *Chief Pastor* of it. And, lastly, The *Godfathers*, and *Godmothers*, who became Sureties, both for the *Good Instruction*, and *Education*, of the Person, whom they Answer'd for; being hereby fully *acquitted*, and *discharged*, of their Trust; and declared to have *faithfully Fulfilled*, what they had so *sacredly Promised*, and *Undertook* to *Do*.

Q. Do you look upon all *Godfathers*, and *Godmothers*, to be Obliged to see, that Those for whom they *Answer*, be first duly *Instructed* in the *Principles* of their *Religion*, and then brought to be *Confirmed* by the *Bishop*?

A. They are certainly *Obliged*, as far as a *Solemn Promise*, *made* in the *Presence* of *God*, and in a Matter not only *Lawful*, but *Pious*, and *Charitable*, can *Oblige* them. Nor can I imagine, how any One, Who has taken such an Obligation upon Himself, will ever be Able to answer it, either to *God*, or his *Own Conscience*, if He shall neglect to fulfil what He undertook in that behalf.

Q. What think you of Those who *Come* to the *Lord's Supper*, without either being *Confirmed*;

firmed; or having any *Deſire*, or *Intention*, to be *Confirmed*?

A. They are doubtleſs to be blamed: Inaſmuch as thereby they not only *break* the *Orders*, and *diſobey* the *Command* of the *Church*; which, for ſuch Good Reaſons as we have ſeen, Requires them to be *Confirmed*; but ſeem aſhamed to Own their *Chriſtian Profeſſion*; and to deſpiſe the *Prayers* of their *Biſhop* for ſuch *Graces*, as they certainly ought to *Deſire*; and cannot reaſonably Hope, by any more effectual means, to *obtain* of *God*, than by a *Pious*, and *Reverend* Participation, of this *Holy Ordinance*.

Q. May not the *Grace* of *God* be Obtain'd as well by our *Own Prayers*, as by the *Biſhop's Impoſition of Hands* upon Us?

A. That is not the *Queſtion*: We know that God has promiſed his *Holy Spirit* to Every One who faithfully *Prays* for Him. But the *Queſtion* is this; Firſt, Whether if a Man may Obtain this *Grace* by his *Own Prayers alone*, He may not expect more certainly to do it, by adding the *Prayers* of the *Biſhop*, and the *Church*, to them? And, Secondly, Whether He who *Careleſly Neglects*, or *Preſumptuouſly Deſpiſes* the *Orders* of the *Church*; and the Pious Proviſion made by Her, for all Her Members, at their firſt ſetting out into the *Dangers*, and *Temptations*, of the *World*; may not juſtly fear, leſt God ſhould *Refuſe* that *Grace* to his Own *Solitary Prayers*, for which He *Neglected*, or *Deſpiſed*, the *Prayers* of the *Biſhop*, and the *Church*, on his behalf?

Q. What is Required of *Perſons* to be *Confirmed*?

A. Firſt,

A. First, That they be of *Years of Diſcretion:* That is to ſay, Of a Capacity to underſtand the Nature of their *Baptiſmal Covenant.* What God therein Promiſes to Us? And what we are thereby Obliged to *Believe*, and *Do*, in Obedience to his Will? Secondly, That They be not only *Capable* of this *Knowledge*; but be *Actually Inſtructed* in theſe Things. Thirdly, That being hereby brought to a Clear Senſe of what was done for them, by their *Godfathers*, and *Godmothers*, at their *Baptiſm*; They be now *Ready*, and *Deſirous*, in their *Own Perſons*, to *Ratify*, and *Confirm* the ſame. And, laſtly, That in Teſtimony of their ſincere Reſolutions to make Good what they here Promiſe, and Vow, they do now truly *Repent* of All their *Sins*, and ſtedfaſtly *Reſolve*, by the *Grace* of *God*, to Go on in a Conſtant Obedience to God's Commands, unto their Lives End.

Q. At what *Times* ought ſuch Perſons to be *Confirmed?*

A. At ſuch Times as the *Biſhop* appoints for this Purpoſe. Only, if it be poſſible, they ſhould endeavour to be *Confirmed*, and thereby fully take upon themſelves the *Firſt Sacrament*; before they proceed to the Participation of the *Second.*

Q. How often ought any *Chriſtian* to be *Confirmed?*

A. The *Nature* of the *Office* plainly ſhews it. *Confirmation*, as it is underſtood, and practiſed by Us, is nothing Elſe but a *Solemn Ratification* of our *Baptiſmal Covenant.* Now no Man ought to be *Baptized* more than *Once:* Nor will He therefore need any more than *Once*, to

to take that Covenant upon Himſelf. If after this, He ſhall fall into any Sins, whereby to put Himſelf out of a *State* of *Grace*; Or even to be cut off from the *Communion* of the *Church*; there are Other means of Reſtoring him again to Both, upon his Sincere *Repentance* for what He has done Amiſs. But our *Baptiſm* muſt not be *Repeated*; Nor will our *Confirmation* therefore need to be, any more, *Repeated* by Us.

FINIS.

ERRATA.

PAge 45. l. 24. for *be was*, r. *was a*. P. 115. l. 28. r. *Commandment*. P. 127. l. 26. for *Thas God would*, r. *Both*. P. 130. l. 15. for *to Them*, r. *in Them*. P. 151. l. 27. r. *don't*. P. 159. l. 14. blot out *to*.

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